Registered at the G.P.O.
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The TWO WORLDS

FOUNDED 1887.

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY and PROGRESS of SPIRITUALISM, RELIGION and REFORM.

Entered as Second Class Matter, March 15th, 1929, at the Post Office at Boston, Mass., U.S.A., under the Act of March 3rd, 1879 (Sec. 397, P.L. and R.).

No. 2235—Vol. XLIII. Friday, Sept. 26, 1930. Price Twopence.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,235—VOL. XLII. FRIDAY, SRPTEMBER 26, 1920. PRICE TWOPENCE

CLIMBING THE PEAKS OF SPIRITUAL LIFE

MILLIONS UPON MILLIONS OF AGES ELAPSED BEFORE INDIVIDUAL IMMORTALITY WAS ACHIEVED.

APE-MAN, OR THE SEMI-HUMAN, FAILED TO ESTABLISH HIS SPIRITUAL SURVIVAL BECAUSE OF IMPERFECT MIND STRUCTURE, HIS SOUL NOT HAVING ADEQUATELY DEVELOPED THE CORONAL, OR SPIRITUAL REGION OF THE MIND. THE VITAL PRINCIPLE, OR SOUL-BODY, IN CONSEQUENCE, DISSOLVED, AND AGAIN ENTERED THE VORTEX OF PSYCHIC IMPERSONAL FORCES.

THE ERROR OF MATERIALISTS BY DECLARING IMMORTALITY A "MYTH" NOT TO BE DISPLACED BY MERE INFORMATION, BUT BY PSYCHIC EVIDENCE AND INSPIRATION.

By JOHN RUTHERFORD (Roker-by-the-Sea).

"I am convinced that biologists have too long closed their eyes to the psychic factor in evolution—the directive power of the unconscious within the organism. Evolutionary processes in Nature are, according to this view, the expression of the creative power of thought, using the term in the wider sense already defined. But it is thought immanent, operative and transcendent, within the organism. As it is interesting to recall the fact that one hundred and fifty years ago Swedenborg—who was a true seer as well as a learned man of science—explicitly urged this very hypothesis of an inherent directive force in the development of the form of life . . . the reason why the material world is intelligible, why we can interpret the signs it gives us, is because there is Intelligence behind the universe which has been and is related to our intelligence. In other words, an Infinite Mind exists, and is related to our mind. For the interpretation of Nature reveals an orderly and intelligible system, and we are never put to intellectual confusion in our scientific researches, as would be the case if the universe were a chaos and not a cosmos. Hence in the universe, external to ourselves and to all finite forms of life, there exist Intelligence, Will and Purpose. The ultimate Reality must be Mind, and therefore God is Transcendent Mind."—PROFESSOR SIR W. F. BARRETT, F.R.S., in "Creative Thought."

THERE are materialists who apparently are as blind and bigoted as any of the adherents of the so-called orthodox sects. An example of this may be found in Mr. Joseph McCabe, who is an ex-Roman Catholic priest, and who, it is pleasing to relate, has worked hard in attempting to emancipate ignorant creedists. He has visited foreign countries, and has set forth the happiness to be derived by free-thought and unrestricted enquiry. Mr. McCabe has served as a Professor of Philosophy in a Roman Catholic College, and his experience also includes some twelve years in a monastery. His knowledge of theologies is very complete, but the ordeal he has gone through seems to have depolarised his "organ" or spirituality or love of the marvellous, as he now heaves overboard the theology of all schools as entirely "dodge." Of our illustrious chief, Sir Oliver Lodge, Mr. McCabe alleges that he has been "duped by mediums." All I can say regarding this is that when Bro. McCabe gives the time and study to the facts of Spiritualism as Sir Oliver Lodge has done, he will himself have gained a more complete emancipation. He twits Spiritualists that they cannot state when a supreme principle or spirit entered the human economy, creating constitutional immortality. "No, there is not a single page of the chronicle of man," says Mr. McCabe, "on which you can put your finger and say: 'Here the power of a god intervened, or here a supremely new and higher principle appears in man.' From the lowest ape-like level to the highest known, from Miocene animalism to twentieth century civilization, it is an entirely human and natural story of evolution. The most rapid advance ever made in the history of the race has been in the last one hundred years. It would be too ironical to claim that man became gifted with a soul just when he came to disbelieve it!"

Even if we fail to completely answer the question of Mr. McCabe, it does not follow that the case for Immortality is lacking in vitality. It is true our ancestors believed that the original "Adam" was produced complete by the fiat of Almighty Power, and a living spirit then added to it. This account has, however, been *revised*. The primitive cell-germ, says the enlightened physiologist, contains the power of self-development, and throughout the process of development there is one distinct and intelligible purpose kept in view—the production of a human organism that shall be fitted for a human destiny. To say that this takes place by chance is meaningless and absurd: to say that Nature produced it, is saying nothing, unless it is admitted that there is mind, purpose, reason, and destiny in Nature, for wisdom is indelibly impressed upon her work. And to say that there is mind and reason existing in Nature inevitably means that a thought or purpose of the Infinite is there; that it has embodied itself in a law of development, and that the result of this law is a realisation of the thought itself in a physical form.

The affirmations of the Spiritualist, I claim, are of more value than the assertions of the non-believers. In our case there is the operation of all the higher faculties, reporting the existence of the inner splendour of the spirit, while the materialist has chiefly merely the perceptive organs in activity. Just think of the light our seer, A. J. Davis, throws on the problem:—

"As there is a point where minerals cease to be minerals and become vegetable, and another crisis where the vegetable merges into and becomes animal, so is there a critical juncture in the foetal development of the human brain when the receptacle is capable of attracting and detaching a proper quantity of the omnipresent principles of Father and Mother God, and of concentrating such Divine principles in a germ-state, to unfold the immortal personality. Of the ante-human races, I am impressed to say, there were some four hundred millions. Out of that number there was but a small percentage of materials fitted for establishing immortal man. Some three hundred and ninety millions ascended to the outmost step of the human threshold; while one half a million of that vast number were called once more to pass through the ante-human stages of progressive development. Some semi-human tribes approached by slow steps to the balancing point—the pivot on which the organic progress turns—representing the superior animal, and equally the human. Such tribes may be supposed to have produced half of their number on the purely ante-human side. But none of such possessed the *keystone to the graceful arch of eternal life*. The peculiar structure of head to which I now allude is the first to produce an immortal child—that is the 'religious department'—the attributes of which are Hope, Conscientiousness, Ideality, Benevolence, Reverence, Sublimity, and Firmness. These attributes are angel principles."

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"Mind," Mr. Davis continues, "is the final end of organisation, and the perfect fruit of the tree of life. The spiritual philosophy teaches that the spirit, as an *entity*, began to exist here; that the whole use of organic nature, through her vital forces, is to manufacture and shape the spirit's body, by means of the physical organisation, and that the spirit's individuality or soul covering need not cease to exist, is evidenced from this: the elements, forces, and principles, of which the soul or the spiritual body is composed, are indestructible. The horse, the ox, etc., are not immortal, because they have not the wisdom department. It is the archlike psychic *form* of the human head that imparts the eternal fixedness to its individualism. Not alone that the *essence* is immortal, not alone that the inherent principles are divine and immutable; but the whole human form *is the ultimate of all formation*, the spiritual faculties constituting the permanent keystone to the eternal arch. Build the two sides of an arch of unimprovable materials, which *cannot decompose*, then put in an indestructible keystone, and architecturally your fabric would be eternal in its duration. Thus, that which had a beginning in form need not necessarily come to an end. It is the *form* of man's mental structure which renders it scientifically steadfast and eternal."

Mr. McCabe plainly asserts that Immortality is a "myth." He possesses no valid evidence of this. It is true that in old age our faculties, in most cases, lose their power. "The external sight," says our spiritual seer, A. J. Davis, "becomes dim in old age, because the physical organ is yet more freely and expeditiously delivering its best particles to the spiritual sight. The physical ear has been busied for three score and ten years in making a spiritual ear; and at length the machine becomes worn and loses its power of action. You say the venerable person is beginning 'to lose his hearing.' Far from it! The best refinements of the bodily sense have retreated inwardly to mould the ear of the spiritual body. So, likewise, with his brain. 'Poor old man!' you exclaim, 'he is losing his faculties.' True, he may not reason consecutively because he cannot remember. His common thoughts are far away from transpiring events. But the truth is the coronal arch of his brain, the vestibule of his mind or front brain, and the repository of all eternal germs or the back brain, have freely yielded all their superlative essences to make and confirm the brain of the spiritual organisation. The visible shafts and machinery begin to chafe, lag, and stop, because they have done their sublime work. The factory wheel can roll no longer, for its grand use and purposes are fully accomplished."

Although Evolution is established beyond doubt, it has its spiritual side, which must not be passed over unheeded. Evolution's mission is to make a vehicle or medium which shall evolve a spiritual being whose life is eternal. The poet truly expresses the thought when he says:—

"If my barque sinks,
'Tis to another sea."

Conscience is not, as alleged by the materialists,

"Put into an individual by education."

Conscience, in reality, is a "wave-length" of the inmost spirit. Life is one; it is an absolutely non-material stream of influence from the great Source of Life. It cannot be discovered by the microscope; it cannot be seen by the external sight, but it informs matter, and is manifested in and through it. All knowledge, however imposing in its appearance, is superficial; it is merely the mind's external furniture. It has to be transmuted into vital-mind, as food into blood, to become wisdom and power. The form and superficial qualities of objects, the mind perceives; their life and spirit it *conceives*. Only what the mind conceives, it assimilates, and draws into its own life; intellectual conception indicating a penetrating vision into the heart of things, through a firm exertion of vital creative force.

In this distinction between perception and conception we have a principle which accounts for the limited degree in which so many persons grow in intelligence and character, in grace and gracelessness. In the order of intellectual development, Intuition or the "Inner Light," does not precede observation and reflection, but is their last perfection. First slow steps, cautious examination, comparison, reasoning, then thought and action, swift and sure as the lightning.

"We sail a changeful sea, through halcyon days and storm.
And when the ship laboureth, our steadfast purpose
Trembles like as the compass in a binnacle.
Our stability is but balance, and wisdom lies
n masterful administration of the unforeseen."

—"The Testament of Beauty."

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III.—IMPRESSIONS FROM THE OTHER SIDE

SCATTERED among the ancient writings of the world are to be found phrases indicating the gift of clairvoyance in their writers. There is for example "the silver cord" and "golden bowl" of Ecclesiastes xii. 6. In my article of February 28th, 1930, I quoted my brother's reference to the former:—

"*A severance of strongly-knit ties is sometimes enough to break the silver cord, and cause the spirit to enter the next sphere prematurely.*"

The "golden bowl" is not so familiar to the student. Nona, Rosemary's guide, described it thus:—

"*There is a light above your heads now, as I write. It is a large, bowl-shaped light of a pale, golden colour, and from it there are darting sparks of a deeper golden shade. It seems to expand and contract, and is never still. Inside is a still brighter light of fire-brilliance, and from this a cord descends to your heads, and thus links you up to the light. I merely mention these spirit-phenomena because to me they are as ordinary as your everyday sights would be to you.*"

Apart from the "silver cord," there are other cords indicating spiritual or mental affinity:—

"*As real a thing to spiritual eyes as this table is to yours.*"

Between individuals so attuned, these cords become either bright and vibrant, or weak and dim, as the mutual affinity waxes or wanes.

Again, most of us have witnessed or heard about the clairvoyant vision of the dying: the face lights up, or the lips murmur the name of someone long since passed over. As Nona put it:—

"*That's because they have seen a glimpse of someone they knew on the other side. You need never worry about people who pass out like that.*"

But what of their reception on the other side? Bunyan, who at times was both clairvoyant and clairaudient, has described for us "The Shining Ones." Another phrase of his records the passing of Mr. Valiant-for-Truth, "And all the trumpets sounded for him on the other side." Many of us recalled Bunyan's phrase when our own "Valiant-for-Truth," Sir Arthur Conan Doyle, made the great crossing.

On the following day (July 8th, 1930) Nona wrote simply:—

"*We have welcomed our great friend. You have not lost him!*"

A fortnight later she gave us the story of that passing as seen by a spirit-witness. I quote it here with the knowledge and kind permission of Lady Doyle:—

"*Here is a soldier who passed out in the War: one of the many with whom Sir Arthur had come into contact. 'Just a soldier,' he says. He was one of thousands who waited. They knew that Sir Arthur would soon pass over. During those last few months of his life he had been supported by numbers of spirit-friends. Indeed, he could not have carried out that last campaign but for their help.*

"Well, this soldier was standing with a multitude of other spirits in a beautiful place full of golden, life-giving light; when he saw two angel-forms, whose light was so bright that he could scarcely bear to look upon them, supporting Sir Arthur, and leading him. He seemed hardly conscious of what was happening. All the assembled multitude gave out their love and sympathy in a wonderful welcome. There was the sound of music, and everywhere the feeling of happiness. In the condition he was then in, Sir Arthur felt that welcome rather than comprehended it. He looked so tired. The spirit-guardians then bore him away, and he was rested. That was all this soldier saw, but he remembers the light, the feeling of welcome, the music, and the blaze of glory from the spirit-guardians. That is all he can tell you now."

But what of the effect of the transition upon the spirit itself? At another sitting, my own brother, J. D. W., said, after giving several evidential recollections of his boyhood:

"I find my earth-experiences daily growing dimmer. Those spirits who do not keep in close touch with earth often quickly lose every conscious memory of it. No wonder they are sometimes taken for frauds!"

Nona, Rosemary's Egyptian guide, also said:—

"To me, who have so little remembrance of my earth-life, and so little of happiness in the memory, it is curious that your people should stress so much what we have thrown off and forgotten. Many people on your side have little remembrance of their childhood. Very well, apply that to us. Passing into the spirit-sphere seems to obliterate the memory of earth-life, mercifully! We bear its scars. We are what we made ourselves, but gradually the physical side of earth-life and its habits become so dim that they are hard to recall."

Then again, there is the post-mortem view of the real purpose of our earth-life. It is sad to think of the millions of people to-day whose outlook is without hope, because, having no psychic knowledge, they do not know life's meaning. Philosophy, unillumined by psychic knowledge, has too often struck the useless, false note of despair. That is not the teaching of our guides. My brother wrote:

"Earth-life is a school in which human beings must learn complete mastery over emotions, thoughts, and actions. God intended it to be a time of trial. There are certain lessons which can best be learned when the spirit is confined in the prison of the body: but what with wrong living, wrong teaching, and sometimes, alas! wrong influence from this side numbers of people pass over into the next sphere as ill-prepared to carry on their spiritual life as a child to carry on its earth-life without knowing how to read or write.

"All here endorse what I say. We all felt the lack ourselves, and bitterly regretted—mark this—that we were not better trained to begin our life here. Lessons which can only be taught on one plane are sadly missed when we pass to another. Suffering is necessary, is desirable, on earth; and in shrinking from taking a harder course, many people deprive themselves of necessary education. I used to think to shield you from them: but my own guides have shown me that this would have been wrong. There ARE *troubles which lie outside your appointed path, and from these we try to shield you; but we may not interfere with those things which are part of your training. When you come to this side, as I am now, and look back to the earth-life, it will appear to you as only the length of a dream, pleasant or bitter according to your experiences."*

The foregoing is quoted verbatim from a long talk on April 5th, 1930, when my brother spoke through Rosemary in deep trance. The date was his earthly birthday, and we had celebrated it, according to our custom, by placing his favourite flowers in the room. If his message throws a new light upon life's difficulties, and helps a few readers to take fresh courage in meeting life's troubles, my spirit-brother will be glad. I have passed it on. We are all helping to build a new philosophy which may not be less stimulating than the old, because it happens to embody the impressions of those who have reached life's other side.

Next Article: "Was it Bunyan?"

WHEN the liar speaks the truth he finds his punishment in the general disbelief.

LET US NOT BECOME SECTARIAN.

By GEO. ROYDS.

I HAVE read with interest "The Spiritualism of a Modernist," and I feel that this subject is one of the utmost importance at the present time. In my opinion nothing is more deplorable than the present-day tendency to tack Spiritualism on to Christianity as one of the many sects into which the latter is divided—to make, as it were, Spiritualism a species of the genus Christianity. This is simply to reverse the truth, to put the cart before the horse. Spiritualism is the genus, and Christianity and all other religions are but species. In other words, Spiritualism is greater than any and all religions because it is not A religion. It IS religion—the essence, nay, the quintessence, of all religion. It is nothing less than sheer folly to narrow down spiritual truths to the shallow channel of orthodox Christianity.

Surely no one with any practical knowledge of the subject can believe that spiritual beings are limited in their activities to one particular section of mankind, and that by no means the largest section. Are we to pretend that no Mahommedan, however devout, can have intercourse with those who have passed over; that no Buddhist, let him be never so pious, can touch the fringe of the spirit world? If this is so, how is it that so many of the guides are coloured?

It seems to me that freedom from Christian bias is a help both to the mediums on this side and to the guides on the other side. Are there not many instances in pre-Christian times of spirit communion?

Spiritualism is greater than, and independent of, all religious systems. The survival of man after bodily death is a simple fact, and not all the superstitions of all the hundred and one sects can affect it. Communion with those passed over is also a simple fact, and does not depend upon any creed or dogma, Christian or otherwise.

I am jealous for the good name of Spiritualism, and I fear—I very much fear—lest it shall go the way of all good things. Every good movement is clear in the spring, but tends to become muddy in the stream. There is great danger in success, and Spiritualism is now facing this danger. Like Christianity itself, Spiritualism has thriven on persecution, and for the same reason. It is now becoming popular, and deterioration sets in when fighting becomes no longer necessary.

The danger we are facing is that of becoming absorbed by orthodoxy. Orthodoxy has a capacious maw. It will open its mouth to revile every heterodox thing until that thing becomes too strong for it, and then it will open its maw and swallow it.

To vary the figure: Spiritualists have sown, and orthodoxy will reap, if we are not careful. Not that it matters who reaps, but the orthodox will corner the harvest if they can, and dole spiritual sustenance out from their particular barn only. This is a real danger. I can see the signs of it already in the activities of those who would saddle Spiritualism with the huge burden of superstitious doctrines with which orthodox Christianity has become clogged.

Cannot we keep Spiritualism simple, untainted with priest-invented theories deliberately manufactured to mystify the people?

I am sad when I think that for years I attended the Established Church, for more years I was a Nonconformist, and I got nothing but dogmas from either. No certainty of any life beyond, no proof of the reality of spiritual things, no food for my hungering soul. Three months of Spiritualism taught me more than twenty years of orthodoxy. I KNOW now of the spirit world. I have communed with those who have passed into the beyond. Who are these orthodox dogmatists who want to say to me, "We told you so," "You see we were right; there IS a future life"? All they did was to say so—words, words, words all the time. But in a little circle of ordinary humble people I was visited by persons I had not yet seen, and I am visited by them still every day and helped by them.

What is the use of talking to ME about the orthodox churches? Let them get on with their text quoting and their sermons and their pious platitudes. I have found the

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spirit world without them after twenty years fruitless search within them. They are not going to have the credit as far as I am concerned.

With regard to Jesus. Of course he was a great teacher with a divine mission, of that there can be no doubt. And of course, he must be alive to-day. But where to place him in the scheme of things is a puzzle to me. So with Confucius and Mahomet and other religious founders.

But what does it matter ? What is good in their teachings is what matters to me and all true men. I put it into practice as far as my human nature will let me. And so by building up a decent character I know I cannot go wrong. I accept nothing my reason tells me is absurd, and I am conscious every day that the angel (i.e., the messenger) of the Lord is still round about them that fear him. What can any church tell me more ?

Spiritualism has no need to apologise to the orthodox churches for its existence, and it has no need to seek absorption into them. They ought to be ashamed for having lost what the Spiritualists have regained. Spiritualism is greater than any church or any religion, for it has brought the heavenly spheres into the homes and hearts of all who care to listen to their heavenly music. That is true religion !

HOW TO REACH THE HIGHER SPHERES

MRS. PETRIE AT CROOK.

CROOK is in the heart of the mining industry in the county of Durham, and for a considerable time Spiritualism has made its enlightened radiations felt there. Like other towns in the north, Crook has suffered in consequence of trade stagnation. Through a few vigorous workers, however, the spiritual cause has been kept in active operation.

On a recent Sunday Mrs. Petrie, the senior vice-president of the Sunderland (Derwent Street) Church, was the missionary. Mr. Bradburn occupied the chair, and there was a large attendance. The speaker's subject was " The After Life," and the means of culture to attain a superior advancement there. Spiritualism, she pointed out, deems love above all egoistic influences. The maxim of worldlyism was " Each for himself," while our faith inculcated " Each for all."

Dante, the great poet, in his visions of the Spiritual World, had said that when he found himself in the " Third Heaven," and stood in the midst of the unimaginable beauty, he questioned whether he was fitted—by his internal purity and wisdom—to remain there permanently. Looking wistfully around, however, he discerned the presence of his beloved Beatrice. She appeared lovelier than ever, wherefore his faith was restored that he had reached his true home.

Too often, continued Mrs. Petrie, our fellows are caught in the toils of the earth life. One man is dominated by animal love ; another by ambition ; another by the pursuit of money. In times past those uncultured in true spirituality should "only believe and you shall be saved." But external belief alone is not enough. We must have right action—the activity and evolution of the higher faculties of the soul. We cannot enter Heaven by borrowed light, and all-sided development must be acquired. Without the pleasures of the senses we should be dull indeed ; without ambition much of the zest and enterprise of life would be gone ; gold in the present order of affairs is a very useful servant. But to be able to think of nothing else than dross—what a fate !

On the Monday afternoon Mrs. Petrie gave an inspirational address, and afterwards treated the sick by mesmeric passes. Her clairvoyance on both occasions was of a unique order, and was highly appreciated. Many new attenders were in consequence encouraged to enter on the enlightened path of Spiritualism.—J. R.

THE thief who finds no opportunity to steal considers himself an honest man.

CONVICTION AT BOURNEMOUTH.

MRS. ESTELLE ROBERTS'S VISIT.

CONSIDERABLE publicity was given by the local press to a meeting held by the Bournemouth Spiritualist Church, Bath Street, on Thursday, September 4th, when Mrs. Estelle Roberts, of London, gave an evening of clairvoyance.

The meeting was very successful, and great surprise was expressed at the extent of Mrs. Roberts's powers. The *Bournemouth Daily Echo* considered the most astonishing part of the demonstration was the way in which the medium brought back to memory relatives who had been long forgotten " I don't know him," someone in the audience might say after she had described a particular form. "But he knows you," she would answer, confidently, "and he is right." Invariably she would trace back through other relatives or friends until the forgotten one was recalled to mind. "You forget them," she said reproachfully, "but they do not forget."

She indicated a woman in a black hat, and said a spirit was calling "Mother" to her. The woman recognised the description of her daughter.

"Who is the boy she has brought with her ?" asked the medium.

"I do not know," replied the woman.

"He passed quite as a baby, between forty and fifty years ago. Your brother ?"

The woman could not recall him.

"Who is William ?"

"My father's name."

"William is here. He says the boy is your brother. Would you know if there was a premature birth ?"

"Yes, I remember now, there was."

"I knew it. Your father from the other side says so. Your father brings that beautiful spirit here, and says he was surprised to find him in the spirit world. William wants to give you his love, and your daughter says you have her sister here."

"Yes," said the woman, "beside me," and the medium passed a message to the sister.

"This is no mere turning on a tap," said Mrs. Roberts at the end of her demonstration. "It is a fulfilment of a promise that unto us would be given another Comforter. We know that our dear ones are not dead, but that they live for evermore."

Mr. Frank T. Blake, the minister of the church, asked those present to consider the intimate matters spoken of in the messages. Their nature ruled out every hypothesis except the fact that Mrs. Roberts was in contact with the spirit world. To those who asked, "What is the moral value of this spiritual movement ?" he would reply : "What is the moral value of truth ?" It had been answered that evening.

ANOTHER VISITOR FROM THE STATES.

WE understand that the Rev. (Mrs.) Laura Johnston is at present making a three months' visit to England, and if needed will be willing to do platform work. She bears the credentials of the British Columbia Spiritualists' Association (Vancouver), she is credentialled as a very capable speaker and message bearer, and carries with her the endorsement of that Association. Letters addressed to 70, Victoria Road, Winton, Bournemouth, will receive her attention.

UNHAPPY is he who mistakes the branch for the tree, the shadow for the substance.

PROPAGANDA.—We are pleased to announce that Mr. Hannen Swaffer and Mr. Maurice Barbanell will be the speakers at a propaganda meeting which will be held in the Norbury Cinema, London Road, Norbury, S.W.16, on Sunday, October 19th, at 6-30. Mrs. Estelle Roberts, of the Marylebone Association, will give the clairvoyance. A limited number of seats are being reserved.

THE LARGER WORLD.

A WESTERN MEDIUM.

"The Direct Voice" (New York) publishes an article in its August issue, outlining the mediumship of Mrs. Estelle M. White, a trumpet and materialisation medium, who is said to be now obtaining very convincing phenomana. She has resided in San Diego, California, for twenty-two years.

"Spirits come in her circles and talk languages from all parts of the world to those who can understand them. I have heard many different languages spoken during my attendance," writes the contributor, A. V. Bragg. "I introduced a man there once who was a native of Armenia, the spirits came and talked his native language with him. I have seen her play the piano under control of some of the great masters, and the music was certainly wonderful. She has also played that way with the keyboard covered, with just as fine results. In her circles materialisations are common. I have been led around the pitch-dark room several times by an Indian guide. Mrs. White is perfectly conscious during her trumpet circles, but is in a trance state during her materialisation demonstrations."

THE PHANTOM ARMY.

Sir Frank Benson, in a recent issue of "Beyond" (London) related the story of a curious incident which occurred during the Great War. He writes:

"A certain English battalion in the early and crucial days of the war was ordered to advance against a strong German position. The C.O. noticed that the men seemed jubilant. One of them ventured to remark: 'I didn't know, sir, that the reserves had come up.'

"The Colonel was puzzled, for no reserves had come up, nor were any expected; there were none near.

"The battalion went into action, and after a hard fight, the Germans surrendered. The German Colonel, as he handed over his sword, asked, 'Where are the others?'

"'What others?'

"'Why, we saw hundreds besides those I see now.'

"The English Colonel replied: 'All our men who were engaged in the action are standing before you.'

"'I can't understand it,' said the German. 'We saw hundreds fighting for you by the side of this handful. If it hadn't been for them I should never have surrendered.'

"Some years ago, after I had told this story before the London Philosophical Society, a tall, soldierly man came up to me and said: 'I'm glad you told that story. I can vouch for the truth of every word. I was the English Colonel to whom the Germans surrendered.'"

THE AMERICAN CAMPS.

The following brief description, taken from "The Progressive Thinker" (Chicago) of the American Spiritualist Camps, may serve as a suggestion to some English readers:—

"The camp season is about over. Very few of the summer assemblies continue during September. No one can estimate the amount of good that can be accomplished at these outdoor gatherings. Many who never attend a Spiritualist Church are found at these meetings, the officers of which vie with one another to present the best array of exponents of the philosophy and phenomena of Spiritualism for the audiences which gather to hear them.

"Not only do Spiritualists attend the camp meetings, but there are found investigators who many times go to scoff, but remain to pray. In some of these assemblies there are many recreational activities, but, after all, the main purpose of them is to present the teachings of Spiritualism."

THE CLERGY AND SPIRITUALISM.

"The Harbinger of Light" (Australia) refers in its current number to the fallacy which is particularly common to clerical ranks—that although it is possible to open up communication with the other side, the messages invariably emanate from evil spirits. "It does not appear to occur to these representatives of the Church that if this argument is to be applied to present-day intercourse, it must also be applied to the manifestations of two thousand years ago, as set forth in the Scriptures," states the "Harbinger." It goes on to say:—

"We would, therefore, advise all those who resort to their minister for information on the transcendent subject under discussion to ascertain the extent of his knowledge and consequently his authority for the attitude he assumes. Let them ask him these questions:

"1.—Are you familiar with the experiences and declarations of Sir Oliver Lodge, Sir William Crookes, Sir William Barrett, Dr. Alfred Russel Wallace, Sir Arthur Conan Doyle, Professor Zollner, Professor Lombroso, Professor Richet, Professor Hyslop, Bishop Welldon, Archdeacon Wilberforce, Rev. Dr. Dearmer, Rev. Dr. F. Holmes-Duddon, Rev. Dr. Norman Maclean, Archdeacon Colley, Rev. R. Fielding-Ould, M.A., Rev. Arthur Chambers, Rev. Chas. L. Tweedale, F.R.A.S., and a multitude of other authoritative investigators?

"2.—Have you ever sat with a well-developed medium, or in any other way personally investigated what are known as psychic, or Spiritualistic Phenomena?

"If the replies to these questions are in the negative—and they certainly will be in nine cases out of ten—it may very safely be assumed that the clergyman does not possess the necessary qualifications for expressing any definite opinion on the subject. If this procedure were generally followed by mourners who are longing for 'the touch of a vanished hand and the sound of a voice that is still,' the clergy might be stimulated into inquiring for themselves, and their spiritual illumination become correspondingly increased. At present the majority of them are 'blind leaders of the blind,' and it is just about time they began to open their eyes!"

THE NEXT CONGRESS.

The next Congress of the International Spiritualist Federation will be held at the Hague in September, 1931, when, in addition to the usual discussions and lectures on the phenomena and philosophy of Spiritualism, special attention is to be paid to spiritual healing. The International Federation is anxious to hear from persons associated with this form of mediumship. Its headquarters are located at 8, Rue Copernic, Paris.

REV. ARTHUR FORD IN CANADA.

THE Rev. Arthur Ford, of New York, started the season for the S.N.U. of Canada with two lectures and psychic demonstrations at Britten Memorial Church, Toronto, on August 26th and 27th. Overflow audiences greeted this popular American medium, and his lectures were timely and well received. In his message work Mr. Ford, as usual, held his audience in a state approaching suspended animation. His startling accuracy in names and details, coupled with his quiet, kindly method of doing his work, have endeared Arthur Ford to Canadian Spiritualists, and each visit brings larger and more representative crowds to hear him. Mr. Ford came to us direct from Lily Dale Assembly, where he had broken all records for attendance, and was naturally tired after his long tour of the States, but even under these conditions his psychic powers were remarkable.

We understand that Mr. Ford plans to be in London, England, during the month of October. We urge our friends back home to hear him. Like all people who have jumped into sudden fame, Mr. Ford is the target for all sorts of attacks, both from those outside the movement and from jealous persons in our own ranks. In fairness to a great medium, no one should decide about him until he has been seen and heard. His manner of ignoring all attracts, and simply letting his work speak for him has won the respect of all. The Canadian S.N.U. will hold its annual convention in a few weeks, and the indications are that the year ahead will result in great things for the Cause here. We send greetings to Spiritualists everywhere.—M. S. MCGUIRE, President of the S.N.U. of Canada.

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NEWSY NOTES

THE SOUL OF SPIRITUALISM.

When, a fortnight ago, I criticised in this column the tendency on the part of many platform mediums to indulge in psychic fortune telling, and stated, also, that we had not yet discovered the soul of Spiritualism, readers wrote on the two questions, expressing many different views. Few seemed to think that the two questions were interlinked. Yet the soul of Spiritualism can never be expressed until mediumship attains its full nobility.

EVIDENCE.

Platform mediumship has gone the way of the world. When an article is rare it is usually guarded jealously, and called "precious," but when mass production comes into play that which was once precious and rare becomes cheap and common. It loses in value, as well as in quality. To-day nearly every Spiritualist is a medium of some sort or other, despite the fact that not ten in a hundred undergo any systematic type of development. They sit in circles and after a few months' experience rush on to the platform. Societies advertise "clairvoyance at each service," and thousands of people go to Spiritualist Churches for the same reason that they visit palmists and astrologists. They call this evidence. Perhaps it *is* evidence. But evidence of what?

NO OPPORTUNITY.

Mr. Percy Scholey thinks it is evidence merely of the need for education. "The leaders of our Churches are guilty," he writes, "for they pass over far too lightly things which are given from our platforms as evidence of survival, but which, in fact, are nothing more nor less than, in many cases, glorified guessing competitions, and very poor exhibitions of thought reading. I have watched the matter earnestly and seriously for twenty-five years, and for that reason alone I am adamant on the thought that our greatest need is education. There are millions on the other side longing to educate when the opportunity is given them." Perhaps we have not given the Spirit World a real chance to speak. Most of our mediums tell it what to say. Many speak for it. When it *is* allowed to speak, it must be only evidence, evidence, evidence.

PRUNE THE TREE!

Mr. Scholey will hurt many by adding: "The time has come when we don't want to attract by mere sensation. Let us prune the tree to its very roots, abolish phenomena from our Sunday platform, and teach the beauties of our religion." Although it seems the most drastic method, it would be the best way. Six days a week are now devoted to "phenomena," and its supporters should be satisfied. Can we not devote one day to Spiritualism?

THE TEST.

We overwork our mediums. Despite the fact that we keep them busy all the week giving readings, we ask them, on a Sunday, to give, in addition, an address. It is not the medium's job, and he is usually spent at the end of it. Need we wonder why he is tempted, when the clairvoyance is in progress, to spend but a moment on the spirit, and all the rest of the time on the "conditions" of the sitter? It is a difficult and trying task to get spirits recognised, but it is easy to tell fortunes.

WHO IS RESPONSIBLE?

"The term 'fortune-telling' most aptly describes these mediums," writes Mr. John Monger. "No wonder intellectual people drift back to the orthodox Church, where even if they cannot agree with all the theological dogmas, they can listen to a cultured oration, and bask in an atmosphere of reverential spirituality. Who is responsible for such mediums being allowed to misrepresent Spiritualism? Are we to degenerate into a body of phenomena hunters? It is imperative that only properly developed mediums should be allowed to take our services—those who if necessary, could defend their position, and give a reasonable answer to the honest sceptic, who is usually open to conviction."

THE CONSEQUENCES.

What are the consequences of holding meetings for psychic fortune telling? Well, they do not attract into the movement the people who would be of use to it. They attract the sensation-seekers and wonder-mongers. They tend to lower the spiritual tone of the movement, for as such meetings the religious side is pushed into the background. What must be the thoughts of the cultured and educated inquirer, blundering into one of these meetings for the first time? "By their fruits ye shall know them." Need we wonder why, sometimes, the men who could help us most prefer to fight shy?

THE REAL SPIRITUALISM.

Let us model our thoughts on the Spiritualism of our youth—the real Spiritualism which was not a cult, but a religion. By falling the prey of the masses, the Spiritualism of to-day has signed its own death warrant. It is dying, not in power and popularity, but in spirituality and truth, and the sooner it gets out the better. "Spiritualism is on its last trial," said Stainton Moses, "and will probably pass into another phase." Let us hope there will be more truth in the new Spiritualism, less substitution. Let us hope it will be more humble, less "puffed up." Let us hope, too, for a truer contact with the Spirit World, and purer channels for the distribution of its message. Up to now we have concentrated on the postman, forgetting to open the letter.

DREARY.

There is no more dreary part of any Spiritualist service than the period immediately following the moment the Chairman rises to give his reading. I have heard Chairmen read about the green grass and the pretty daisies so often, that when I do occasionally hear a reading on Spiritualism, my heart warms to the conductor of the meeting. When I look through a telescope I do not expect to see spirits, but when I go to a Spiritualist Church I am never surprised to hear a reading about the stars. That is why I should like to mention a little book called "The Spiritualists' Reader," for it will help many a perspiring Chairman, who, being unable to select readings from books on Spiritualism for himself, will find them here selected for him.

A UNIQUE CARD.

A friend has sent me what must surely be the most unique "visiting card" ever printed. It is small and neatly displayed, and reads as follows:—

THE SPIRITUALIST CHURCH OF REVELATION.
REV. JAMES J. DICKSON.
Pastor.
MATERIALIZATION meeting every SUNDAY and WEDNESDAY evening at 8 sharp at the Church Headquarters, 631, Oak St., San Francisco.
PUBLIC LECTURE and TRUMPET meeting every FRIDAY at 240, Goldgengate Avenue.
MATERIALIZATION meetings every TUESDAY evening at the Parsonage of the Rev. James Dickson, McCall Street.
Phone for Private Appointments.

And they still love to tell us "physical phenomena is dead."

OBSERVER.

SOUTH WALES ACTIVITIES.

WE are pleased to hear that largely as the result of the propaganda at Porthcawl, a new church is in process of formation at Pyle, South Wales. Pyle is a popular coal mining and agricultural district, and there should be a useful field of labour opened up in the district. Mrs. M. Jewell, of Port Talbot, has rendered useful service to the promoters, and it is intended to apply for affiliation to the S.N.U. We wish the new venture every success.

NORTHERN DISTRICT COUNCIL.

The September Quarterly Conference of the Northern District Council was held in the South Shields (Barnes Road) Church on Sunday, September 14th, at which there were present 11 E.C. members, 47 delegates (representing 38 churches), 37 associates, and 1 Tyneside District Lyceum representative.

Mr. J. Slimin, A.N.S.C., occupied the chair, and the General Secretary gave the invocation. Mr. W. Melvin, on behalf of the Barnes Road Church, gave the conference a very cordial welcome.

The General Secretary, following the adoption of the minutes, referred with feeling to the transition of Mrs. Hall, and expressed sympathy with the relatives. In the removal of Mr. Gills they had lost another valued worker, and he was glad to be able to give details of the testimonial promoted to him. The tour conducted by the Rev. Beatrice M. Burnham had been very successful, and her visit was of help to several churches. Two new churches had been admitted—Shotton Colliery and Billingham—and negotiations had been proceeding with regard to propaganda meetings during the coming season.

Mr. G. P. Robson (Treasurer) reported that the financial position was grave, their expenditure, in fact, having exceeded their income. The position was discussed frankly.

In the afternoon Mr. T. Bogue read an interesting paper on "Trusteeship," and in the evening a propaganda meeting was held, at which Mr. J. Ridley presided. Mrs. Slimin spoke on "The Pitfalls in Spiritualism," and was followed by Mrs. Robinson, who gave convincing clairvoyance. A retiring collection was taken on behalf of the Fund of Benevolence.

ANNIVERSARY SERVICE AT RYDE.

The seventh anniversary service of the Ryde National Spiritualist Society was held in the Belevedere Hall, Belvedere Street, on Sunday, September 7th. The chair was taken by Mr. H. H. Hitchcock, of London, and the address was given by Mrs. Hoskins, a Bristol medium. The speaker took as her text the 17th chapter of St. Mathew's Gospel, which describes the Transfiguration seance.

During the service a handsome brass cross, which had been presented to the church by Mrs. Gladys Davies, of South Africa, and Mrs. Rollaston, of London, was solemnly consecrated. At the close the medium gave clairvoyant descriptions of spirit people present. The descriptions were claimed by members of the audience as relatives or friends who had died. In most cases the descriptions were emphasised by the name of the spirit person, which was a great aid towards identification.

The anniversary celebrations were continued by a garden party held in the grounds adjoining the hall on Wednesday, September 10th, which was much enjoyed by a number of members and friends.

Much progress has been made by the Society since it started in Ryde. It is now firmly established, and is well known to visitors from all parts of England.

THE VALE OWEN FUND.

We have received the annual appeal on behalf of the Vale Owen Sustentation Fund, which was established by the late Sir Arthur Conan Doyle and others in order to enable the Rev. Vale Owen to devote himself entirely to Spiritualism.

Mr. Owen has already published fifteen books upon the subject of Spiritualism, and the Committee are anxious to enable him to devote his whole life to the movement. Contributions should be sent to the Trustees of the Vale Owen Fund, 4, London Wall Buildings, London, E.C.2.

To pray loudly is not a necessity of devotion. When we pray we must direct our hearts towards heaven.

ANOTHER SPIRITUALIST CHURCH.

The opening ceremony of a much-needed Spiritualist Church in Ebbw Vale, Monmouth, was performed by Miss Helen Wright, of London, on Saturday, September 13th. The building was formerly a chapel, but, before coming into the possession of the Spiritualists, had been converted into a synagogue.

Miss Barbara Cooke, the grand-daughter of Mr. Mark Dyer, who had generously financed the purchase of the building, handed Miss Wright the key, and a short dedication service followed. Speeches were made by Mrs. Annie Jones, of Rogerstone, Mr. Griffiths and Mr. Symonds, of Pontywain, and Mr. C. Harris, of Tredegar. Mr. W. E. Blake, who presided, gave an interesting account of the way in which Spiritualism had been awakened in Ebbw Vale, twelve months previously, and how their present church had come into being.

A tea and social followed, in which over 150 people participated, and a hearty vote of thanks was subsequently made to Mr. Dyer for kindly providing the refreshments.

On the following Sunday the first services in the new church were held, when Miss Helen Wright again occupied the platform. Clairvoyance was given at the evening service by Miss Wright, Mrs. Rawle, and Mr. Dyer.

The Society is looking forward to accomplishing good work in the district.

HARVEST FESTIVALS.

Harrogate.—The Harrogate National Spiritualist Church held its harvest thanksgiving services during the week-end, September 13th to 15th. Mr. Cockell, the local Secretary, was the speaker at all services. The church was decorated with great taste. The service on Saturday evening took the form of a flower seance, while Mr. Cockell devoted Sunday afternoon to "The Aura: An Explanation." On Sunday evening a larger congregation listened to a very instructive address on "Our Harvest." A social was held on the following Monday. The services were very helpful and encouraging, and were a credit to the church.

Manchester.—The harvest festival services in connection with the Manchester Central Church were held on Sunday, September 21st. At the morning service Mr. E. W. Oaten was the speaker, while Mr. W. G. Gush occupied the platform in the evening. Mr. Gush spoke on some of the implications associated with the fact of spirit return. The church was crowded, and extra seats had to be found. The harmony of the service was contributed to by Miss Lobb, who rendered with great taste two solos during the evening. The church was beautifully decorated, and the services, which were of a very uplifting nature, were followed on Monday evening by a social and sale of fruit.

The Forest Hill Christian Spiritualist Church held its harvest thanksgiving service on Sunday, September 14th, when there was a large congregation. The President, Mr. H. J. Kirby, occupied the chair. The speaker was Miss Mary Goode, of Stratford, who gave an inspiring address, followed by clairvoyance, which was well received. Mrs. Lena Harvey (soprano) sang "My Dear Soul" (Sanderson) and "A Tiny Garden" (Wood), while Mrs. Baigent accompanied at the piano. At the close of the service a collection was taken on behalf of the Queen Mary's Hospital, West Ham, to which there was a welcome response.

Open not thy mouth to speak evil.

Despise no man and deem nothing is impossible. Every man hath his hour and everything its place.

A Central Dramatic Club.—A meeting will be held on Saturday, September 27th, at the Ealing Spiritualist Church, 8, Baker's Lane, Broadway, Ealing, at 5 p.m., to discuss the formation of a Central Dramatic Club for Spiritualists. Lyceumists particularly are appealed to for support for this effort. Everyone interested in dramatic art will be very welcome, and refreshments will be available.

QUEEN'S GATE OF PSYCHIC SCIENCE LTD
HON. PRINC LONDON S.W.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

PRICE TWOPENCE. POSTAGE ONE HALFPENNY.

ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY, LIMITED,
AT ITS REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER,
Where all Business Communications should be addressed.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD:
One Year, **10/10**; Six Months, **5/5**; Three Months, **2/9** post free.

Editor and Secretary: ERNEST W. OATEN,
To whom all communications should be addressed.
Cheques and Drafts should be crossed "——— & Co." and made payable to THE TWO WORLDS Publishing Company, Limited
Bankers: Williams Deacon's Bank (Corn Exchange Branch).

"The Two Worlds" can be obtained of all Newsagents.

The Editor will not undertake to be responsible for any rejected MS., nor to return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, SEPTEMBER 26, 1930.

THE EDUCATIONAL VALUE OF THE TRANCE.

THERE have been many grumbles of late at what is called the lack of evidence presented by mediums, and in addition there are many old Spiritualists who have commented upon the decline of deep trance mediumship. There may be a connection between the two.

In the last few decades there has been a tendency to under-rate the value of the true trance, and to consider that some sense of inferiority was implied by allowing oneself to be controlled by spirits. It is, of course, true that it is unwise to hand the custody of one's body unquestionably to any "Tom, Dick, or Harry" in the spirit world, but there has never been a reputable trance medium who ever did so. Every trance medium has learned to grow familiar with a certain band of guides, and his sense of responsibility as well as his own comfort has always prompted him to trust only to those who had been proved trustworthy. If we take the most popular mediums of to-day we can say that those who are most successful in their mediumship are those who have attained it through the trance; though it is not always necessary to continue the trance state after development has passed beyond a certain stage.

There are few to-day who understand the real nature of the advantages of the trance state, and its educational value in particular has certainly been overlooked. One has but to recall such names as A. J. Davis, whose early development was through the trance stage until that stage became no longer necessary, or Emma Hardinge Britten, probably the most successful woman orator this country has ever produced (as the files of the London daily press of the 70's will show), to realise that trance mediumship has an educational value apart altogether from its external effects. Or again, one has but to cite such a case as that of J. J. Morse, who from a pot-boy in a London public-house, developed into a cultured gentleman as the result of the educational value of the trance, to realise that the effect of being entranced by persons who are educationally, morally, and intellectually superior to oneself, not only helps to form character, but helps to build up a system of education which, while not academic in the sense that it would help one to pass the examinations of the schools, is nevertheless an education which does make an individual cultured in the real sense of the term.

What seems to have happened with the trance mediums of years ago was that in the trance state they were able to express themselves in language which was quite beyond their culture and education, and give expression to thoughts which were far beyond their intellectual development. So much so that they were often able to speak (and speak with some degree of familiarity) upon subjects of which they personally knew nothing.

Some years ago we read a pamphlet containing a trance address given through Mrs. Cora Tappan on "The Origin and Development of Freemasonry," the subject being suggested on the spur of the moment by a member of the audience. The address portrayed a knowledge of the subject which is too seldom possessed by those who claim to be initiates of the Order. Thus, we see that there is a possibility of something passing through the mind of a trance medium which it is beyond his own power to normally produce.

To the man who merely listens to a trance address that ends the matter, but to the individual who knows the inner side of trance mediumship there is another phase too little known, though the facts of hypnotism provide a parallel. In the hypnotised subject, if the hypnotist inhibits him from remembering what transpired in the hypnotic state, he remembers nothing. If, however, he be asked to remember everything which has transpired, he brings back a vivid memory. Now, certain it is that everything which passes through the mind of a trance medium while in the trance state leaves its indelible impression on the memory. Inhibition may prevent him from recollecting (re-collecting) those memories, but on the other hand suggestion may assist him to remember everything which has passed. In the case, then, of a trance medium giving philosophical addresses inspired by individuals of a superior mentality to his own, the material which passes through the brain is impressed on the memory, and it is within the province of the guide to enable him to remember all this material, and make it part of the medium's education equipment. In this way a spirit control may be a schoolmaster, guide, and tutor, and in such cases as we have cited there is no doubt that the constant association of mediums (often undeducated and illiterate) with guides of intellectual and philosophical type have resulted in a form of education which is broader and more human than that of the schools.

In a recent controversy the question arose as to whether a medium was a trance medium, if it was possible for that medium to remember the things which had taken place during the trance. In our own experience of sixteen years of trance work upon the public platform, we can say that, save in exceptional cases where specific subjects were inhibited, all the trance addresses given through our organism floated back through the memory at an interval of from two to five days after they had been uttered, and the information conveyed in these addresses (which were generally given in replies to questions) has constituted a mass of information which could not have been gleaned from books in twice the time. There is a personal and first-hand vividness about them which one could not possibly get from reading, for during the trance state the mind is so personally and actively associated with the ideas that they are habitually incorporated into it. Through the trance stages of mediumship it is, of course, possible to develop the normal and inspirational phases, but we think it can be said that those normal and inspirational phases seldom attain, without the trance, the heights to which they easily attain by the trance.

We are aware that the question is a controversial one, but often the medium's point of view is overlooked. It is quite common to view Spiritualism as though it were something obtained from mediums. It is too seldom recognised that Spiritualism is best known by the individual who is the medium, if and when he makes a deep study of his own phases of mediumship. Probably when the full range of subconscious activity has been thoroughly explored, these things which to-day seem complex will become simple, for memory is as much a phase of the subconscious as of the conscious, and the best of the incorporated memories of the past may well be an eternal possession.

WE are glad to hear that an attempt is being made to plant the banner of Spiritualism in Tunbridge Wells. A couple of meetings have been addressed by Major Rose at the Masonic Hall, and some twenty interested people have been gathered together. We wish the venture all success, and trust that the efforts of Major Rose and Mr. Pink will produce permanent results.

CURRENT TOPICS.

Do You Fear Death?

The *Manchester Evening News* is publishing a symposium under this title, to which several well-known and other less-known men and women are contributing. Sir Oliver Lodge, of course, strikes the positive note. He says: "Humanity has always had an instinctive dread of going out of existence and ceasing to be, but that is because they are dreading the unknown and the impossible." "The contingency will never arise. Hence, dread of it is foolish. When people are better informed as to the conditions under which they possess the privilege of existence, they will concentrate on utilising their opportunities to the uttermost, and taking the adventures through which they have to pass, in their stride." That is a very matter-of-fact statement, and in itself disposes of all idea of fear or dread concerning death. Death to Sir Oliver is merely one of life's adventures which can be taken in one's stride. That is a perfectly natural and a perfectly reasonable attitude towards death, and one which arises from conviction based on facts.

Life Here is But a Day—

Miss Leonora Eyles says: "I do not fear death because I believe that each life on earth is only one day in a greater life, and that each death means the evening of that day. I think that at death we merely shed a body as we shed an old garment, and that our life in the next world is very much what we make it here. I think that we shall find conditions so much the same after death that many of us will not even know we are dead." Such a statement would have been virtually impossible a century ago, but it is the point of view which is gradually being accepted, and which will presently become the common attitude towards the subject, and every Spiritualist knows the system of philosophy and fact which has brought about such a natural conviction.

Is It "The Unknown."

Professor A. M. Low claims that he does fear death. "Even though with the evidence at his disposal he cannot assume the nature of our condition after bodily dissolution." He believes that people who are not nervous of the unknown must be singularly lacking in imagination, and adds: "It seems logical to me to suggest that if matter and energy are indestructible, life must persist." And so it would appear that Professor Low fears death because it remains the unknown. We might suggest that that is his fault, or at least his failing. There are many of us who do not fear death because it is not the unknown. We can claim that to tens of thousands of Spiritualists the next phase of life is as fully known as is life in the Antipodes. It may be true that the full force of every detail of that life is hard to realise without personal experience, and yet we are so closely linked up with Australia and New Zealand to-day that one would have no dread in going there. There would probably be a little anxious thought concerning the changes associated with such a change of locality, but if and when one knows that he has warm personal friends and relatives waiting for him in the far country, all dread of going to meet them is set aside. And we do claim that Spiritualism can give us as solid an assurance of the actuality of the life to which we are going as we can obtain of the existence of New Zealand and Australia, and it assures us, too, that our best beloved are waiting across the border.

Another Attitude.

There is another attitude which to us is far more understandable, and which is expressed by one of the writers, who claims that he fears the future conditions of life here far more than he fears death. We think this is largely the cause of the unrest in the industrial and economic world. People are so anxious to attain security for their future days on earth that they too often resort to all sorts of meannesses in order to secure that future, and we frankly believe there are thousands who have far more fear of the years immediately before them on earth than they have of their future beyond the grave. Unemployment and lack of physical necessities are a fruitful source of anxiety. 'Twill not be so "over there."

Mr. Harry Price's Opinion.

Mr. Harry Price states that he is not afraid of death, although he "is not a Spiritualist in the general acceptation of the term." Yet he is convinced that his soul or personality will persist, and that he will again meet his friends, especially, he hopes, his animal friends. Mr. Price says: "Having the conviction that death is not the end, my intelligence will not permit me to assume that what comes afterwards is unpleasant. Why, therefore, should I be afraid of it." It is interesting to note that the various writers who express the fear of death are those who hold the opinion that it is an entrance into the unknown. In these days, however, when Spiritualism and psychical research have brought a very large portion of the hitherto unknown into the normal experience of tens of thousands of people, the fear of death is slowly but surely dying. Men are beginning to realise with Victor Hugo that they will "close their eyes upon the twilight, only to open them upon the dawn." Fear is always the enemy of the fearful man, and anything which can banish uncertainty and gloom is a welcome addition to human life. Hence, the Spiritualist must keep on working to remove the fear of death. "The last enemy that shall be overcome is death." Spiritualism is the vanquisher.

Consistent Conan Doyle.

Though the last Will and Testament of Sir Arthur Conan Doyle has not yet been submitted for Probate, several of the daily papers have published what purports to be a digest of his Will, and this once more exemplifies the wholeheartedness and consistency of Sir Arthur. According to the press reports he has bequeathed £100 to the "Spiritualists' National Union." £100 to the "London Spiritualist Alliance." £200 to the "British College of Psychic Science," and £100 to the Spiritualist Community, Wigmore Street, and thus carried into practical effect his desire to see Spiritualism grow and expand its sphere of usefulness. There are several smaller bequests, but Sir Arthur says: "If I have not left more to promote this cause it is because in my lifetime I have been able to devote considerable sums to this end, and because my successors will, I know, follow my example in combating materialism and endeavouring to infuse fresh vitality into the various religions of the world." With Sir Arthur Conan Doyle Spiritualism was not a toy or a hobby. It was the greatest fact in life. It coloured the whole of his actions. He *lived* his Spiritualism as well as taught it, and he proved his consistency even in the last few months of his life. We could name a dozen individuals who have claimed that Spiritualism had helped and blessed their lives, has comforted them in the hour of bereavement, and stimulated them in moments of difficulty. Many of them have had wealth far beyond that possessed by Sir Arthur Conan Doyle, but they have made no sacrifice to help to extend to others the truth which they claimed had been of service to them. In a word, Spiritualism has been to them very largely a matter of diversion and study, but has brought no interior conviction. They appear to have had Spiritualism in the head, but not in the heart. We hope the wholehearted sincerity of Sir Arthur Conan Doyle will stimulate others to follow his example.

A Doyle Memorial.

Meanwhile, we understand an appeal is to be made to establish a Conan Doyle Memorial. The objects of the Memorial will be (1) to assist in the passing of a Bill in Parliament to relieve Spiritualists from the disabilities under which they at present suffer from ancient Acts of Parliament. (2) To build and endow a centre to promote the fraternal relationships of Spiritualists throughout the world, and to act as a social centre. (3) To foster the development and training of mediumship. (4) To train and supply propagandists. (5) To support and strengthen the Fund of Benevolence for the care of old workers. We understand the appeal is to be issued in the name of Lady Conan Doyle, and we trust that those who have

QUEEN'S GATE LONDON S.W. HON. PRINCIPAL OF PSYCHIC SCIENCE LTD. WORLDS

expressed their admiration for Sir Arthur and the work he did will give to their sympathy a practical expression, and thus help to carry on the work so dear to his heart.

THE BRITISH MEDIUMS' UNION.

A presentation to Mr. James Tinker, President of the Union, took place at the Manchester Central Spiritualists' Church, 5, The Parsonage, Manchester, on Saturday, September 13th, at 8 p.m., presided over by Mr. W. E. Bentley, the Vice-President. After the invocation, given by Mr. Bentley, Mrs. A. C. Oaten rendered a beautiful solo, for which she was highly applauded. Mr. Bentley spoke of the meeting to show the Union's appreciation of Mr. Tinker's work, before leaving for South Africa, in a practical form. He called upon Mr. G. F. Berry, General Secretary of the S.N.U., to say a few words on behalf of that body.

Mr. Berry spoke very warmly of Mr. Tinker's services to the S.N.U. for many years, in which he had proved himself a gentleman, and worthy of great admiration. He then presented Mr. Tinker with the credentials of the S.N.U.

Mr. Bentley next called upon Mr. E. W. Oaten to speak, and make the presentation of a gold brooch to Mrs. Tinker and a gold dress watch to Mr. Tinker, in token of their faithful service to the B.M.U., both direct and indirect, over a period of many years. This part of the programme was carried out by Mr. Oaten in fine style. He spoke of Mr. Tinker's sterling qualities, adding that a field of useful service would be found for him in South Africa, and though we were parting with him, he was still ours. He was warmly applauded on making the presentation.

Mr. Tinker replied under stress of great emotion. He expressed sorrow at his wife's absence, and tendered an apology on her behalf. Speaking of the loving sacrifice that she had repeatedly made in order that he might fulfil his duties to the movement, he said he valued the brooch more than the watch. He spoke of his associations with the previous editors of THE TWO WORLDS (E. W. Wallis, Will Phillips, and J. J. Morse), but Mr. Oaten compared favourably with them all, and came out on top. It was felt that no better tribute could have been given to some of the old pioneers than that given by Mr. Tinker, whose names included Mr. William Johnson, Mr. J. C. Macdonald, Miss A. Burton (later known as Mrs. Annie Bentley). He received a fine ovation from the assembled members and friends.

Mr. Thorpe sang "Nearer, My God, to Thee," and was greatly appreciated. Refreshments were handed round during the interval, and social conversations enjoyed by old friends and new. Mr. Oaten gave a solo, Miss Boaler and Mr. Jukes recitations, which were thoroughly enjoyed. Mr. W. Ridgway spoke a few words relative to Mr. Tinker's farewell, after which the meeting was closed by singing 'God Be With You Till We Meet Again," followed by the Benediction.—F. W. BACON.

STAYING HERE.—There is much to make some people wish to stay here as long as possible, yet there are others who wish to quit this life. Each desired happiness, and their desires are according to their conditions here. If they would only try to make others happy, they would wish to stay here only as long as God would allow them to. —TRUTHBEARER.

CANADIAN SPIRITUALISM.—The Annual Convention of the Spiritualist National Union of Canada, of which the Rev. M. S. McGuire is President, and Mr. T. J. Skelton secretary, was held in Toronto, Canada, at the Britten Memroial Spiritualist Church on September 6th and 7th. Delegates and members of the affiliated churches throughout Canada were in attendance. Among the visitors were Mrs. M. E. Cadwallader and Dr. and Mr. C. A. Burgess, who went on from Lily Dale, N.Y., for that purpose. Dr. Burgess is well known in Toronto, he having held special healing services there, where he has a large number of friends. The S.N.U. of Canada is affiliated with the International Spiritualist Federation.

CORRESPONDENCE.

A DISCLAIMER.

SIR,—It has come to the notice of my client, Lady Conan Doyle, that statements have been circulated to the effect that she has disposed of the Psychic Book Shop at Abbey House, Victoria Street, Westminster, S.W.1., and that her state of health prevents her from taking the active interest her husband did in its work.

These statements are quite untrue. Lady Conan Doyle is still carrying on the Psychic Book Shop, and she is in excellent health.

Lady Conan Doyle will be grateful if you will very kindly insert this letter in the next issue of your paper.

ROBERT GOWER, Solicitor.

Boughton House, 10 & 12, Church Rd., Tunbridge Wells.

PHYSICAL MEDIUMSHIP.

SIR,—In your issue of Sept. 5th, you publish an account of the mediumship of Mrs. Duncan, by Harvey Metcalf, and nothing more nauseating have I read for a considerable time. How one can ever hope to further the cause of Spiritualism through advancing such a disgusting exhibition of physical phenomena such as is reported I am at loss to understand.

The spirit entity of "Albert Stewart" may have spoken in a "cultured" voice, but his actions were certainly lacking in culture. What right had he, or any other spirit entity for that matter, to truss up the medium and leave her in such a deplorable condition? No wonder the medium groaned. Just imagine finding the medium at the end of a sitting in a very exhausted condition, with blood smeared over her chin. What spiritual enlightenment or progress can that sort of thing ever hope to achieve? Let seances take the form of a high spiritual order, and not a grand guignol.

A. E. PERRIMAN.

TRANSITIONS.

MRS. PYE (EXETER).

We have to report the transition of Mrs. Pye, of Exeter, who entered into the larger life on Thursday, September 11th, at her residence, 92, Cowick Street. Mrs. Pye had been a Spiritualist for many years, and has rendered useful service to the cause in Devonshire. Feeble health has restricted her activities in the last few years, and her many friends will congratulate her upon the attainment of her larger freedom. Mrs. Pye was 81.

MRS. M. AYRISS (COVENTRY).

We regret to record the promotion of Mrs. M. Ayriss, late President of the Lockhurst Lane (Coventry) Mission, which occurred on September 6th. Mrs. Ayriss was released after a period of great pain, being a victim of cancer. Her husband predeceased her by two years. Together they founded the Lockhurst Lane Mission, and did much to promote the growth of Spiritualism in the district. The funeral service was conducted by Mr. H. Randall at Broad Street Church on September 10th. Mr. Wicks, D.N.U., of Leicester, conducted the memorial service which was held at the Lockhurst Lane Church on Sunday, September 14th.

MR. R. W. LOWE (WOLVERHAMPTON).

We report with regret the transition, which occurred on September 1st, of Mr. R. W. Lowe, the highly respected Secretary of the Wolverhampton Spiritualist Society. The physical body was interred at the Wolverhampton Cemetery on September 4th, in the presence of a number of relatives and friends. The President of the Wolverhampton Society, Mrs. Bailey, conducted the service. A memorial service was held in the church on the Sunday following, when Mrs. Bailey referred with gratitude to the work of their late Secretary.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD, MOSS SIDE, MANCHESTER.

SUNDAY, SEPT. 28TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. MUDD.
MONDAY, at 3, MRS. SPENCER.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 & 8, MRS. ENTWISTLE
FRIDAY, at 8, WHIST TOURNEY, 1s. each
SUNDAY, OCT. 5TH, MISS GOODWIN.
WEDNESDAY, OCT. 8TH, LANTERN LECTURE by MR. HOPE (Crewe). 6d. each.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, SEPT. 28TH, at 11 and 6-30,
MR. R. P. BOSTOCK, Dipl. S.N.U.
MONDAY, at 8, MR. BACON.
SUNDAY, OCT. 5TH, at the ARDWICK PICTURE THEATRE,
REV. C. DRAYTON THOMAS.
Silver Collection at all meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, SEPT. 28TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, MR. BACON.
MONDAY, at 8, MISS SCOTT.
WEDNESDAY, at 3 and 8, MRS. FERGUSON.
SUNDAY, OCT. 5TH, REV. C. DRAYTON THOMAS at Ardwick Picture Theatre.
SATURDAY, OCT. 11TH, at 7-30,
CARNIVAL SOCIAL DANCE.
Nemo Five Band. 1/3 inclusive.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, SEPT. 28TH, at 10-30, LYCEUM
At 3, 6-30 and 8, HARVEST FESTIVAL,
MRS. SPENCER.
MONDAY, at 3 and 8, MRS. FROST.
WEDNESDAY, at 3 and 8, SERVICE.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit Entrance, King's Theatre).

SUNDAY, SEPT. 28TH, at 2-30, LYCEUM.
At 6-45 and 8, MRS. L. E. BOOTH.
MONDAY, at 8, OPEN CIRCLE for HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. S. T. LANGFORD.
WEDNESDAY, at 3, MRS. PITT.
Proceeds for Building Fund.
THURSDAY, at 8, MRS. SKEER.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, OCT. 5TH, HARVEST FESTIVAL
MRS. A. SPENCER (Dipl. S.A.).

Miles Platting Progressive Sp. Church
COGLAN STREET, LODGE STREET.

SUNDAY, SEPT. 28TH, at 6-30 and 8,
LOCALS.
MONDAY, at 3 and 8, MISS SELLARS.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.
THURSDAY, at 3 and 8, MRS. MORGAN.
SUNDAY, OCT. 5TH, HARVEST FESTIVAL

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, SEPT. 28TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE, MISS RICHARDSON.
At 6-30, MRS. COOKSON.
WEDNESDAY, at 8, MRS. WILSON.
SUNDAY, OCT. 5TH, HARVEST FESTIVAL
MRS. WOOLFENDEN.

Moss Side Progressive Lyceum Church
Above 64A, GT. WESTERN STREET.

SUNDAY, SEPT. 28TH, at 2-45, LYCEUM
At 6-30 and 8-15,
MR. A. WAINWRIGHT.
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, 3-15 & 8-15, MRS. SPENCER
SUNDAY, OCT. 5TH, OPEN SESSIONS.

SOCIETY ADVERTISEMENTS.

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, SEPT. 28TH, at 6-30 and 8,
MR. T. CONNOR.
MONDAY, at 3, OPEN CIRCLE.
At 8, PSYCHOMETRY.
WEDNESDAY, at 3, MRS. LANGFORD.
At 7-30, HEALING CIRCLE.
At 8-30, OPEN CIRCLE, MR. JENKINSON
THURSDAY, at 8, MRS. GERSHON.
FRIDAY, at 8, OPEN CIRCLE,
MRS. WOOLFENDEN.
SUNDAY, OCT. 5TH, MR. HEPWORTH.
LYCEUM every SUNDAY at 2-30.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET

SUNDAY, SEPT. 28TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. F. GERSHON.

MONDAY, at 3 and 8, MRS. RYDER.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 3 and 8, SERVICES.
THURSDAY, at 8, QUARTERLY MEETING

Every SATURDAY, at 7-30, SOCIAL, 1s.
Refreshments included.

Blackpool National Spiritualist Church and Lyceum,
ALBERT ROAD.

SERVICES:
SUNDAYS: LYCEUM at 9-30, PUBLIC CIRCLE at 11, SERVICES at 3 and 6-30.

SEPT. 28TH.—REV. BEATRICE BURNHAM.
OCT. 5.—MR. WOOD.
OCT. 12.—ANNIVERSARY, MISS SUNDERLAND, Blackpool.
OCT. 19.—MR. BERRY.

St. Annes-on-Sea National Spiritualist Church,
CO-OPERATIVE HALL, ST. ALBAN'S RD.

SERVICES: SUNDAYS, at 3, 6-30 and 8.

SEPT. 28.—MRS. WHALLEY.

Bournemouth Christian Spiritualist Church,
COMMERCIAL ROAD, opposite Electric Theatre.

Services SUNDAY, at 11 and 6-30,
Address and Clairvoyance.
TUESDAY, at 3, Psychometry.
WEDNESDAY, 7 to 9, Healing Treatment
FRIDAY, at 7-30, Psychometry.

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.)
16, BATH ROAD

Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and DISCUSSION.
FRIDAY, at 6, HEALING. Guild in attendance to give treatment to sufferers.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (opposite Richmond Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and CLAIRVOYANCE.
Local Clairvoyant: MRS. W. G. HAYTER

Companions Still! By W. HAROLD SPEER (Author of "EDIE"). Cloth, **3/9**, post free.

SOCIETY ADVERTISEMENTS.

Brighton Central Spiritualist Church,
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, SEPT. 28TH, at 11-15 and 7,
MR. NICKELS,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and CLAIRVOYANCE.

National Spiritualist Church, Brighton,
MIGHELL STREET HALL.

SUNDAY, SEPT. 28TH, at 11-15 and 7,
MRS. V. CROXFORD,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Dover Spiritualist Church,
CANNON HALL (Entrance Market St.).

SATURDAY, SEPT. 27TH, at 7-30, and
SUNDAY, SEPT. 28TH, at 11 and 6-30,
MRS. CROWDER, S.N.U.,
Address and Clairvoyance.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, SEPT. 28TH, at 11,
MR. GEORGE PRIOR, Address.
At 3-30, CLAIRVOYANCE.
At 6-30, MR. PRIOR, Address.
WEDNESDAY, at 7-45, OPEN CIRCLE.

Kenton Spiritualist Church,
NORTHWICK PARK HALL.
Stations: Northwick Park (Met.) and Kenton (Bakerloo).

SUNDAY, SEPT. 28TH, at 6-30,
MRS. HOLLOWAY,
Address and Clairvoyance.
THURSDAY, at 7, MR. ERNEST HUNT,
Address and Clairvoyance.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, SEPT. 27TH, at 7, and
SUNDAY, SEPT. 28TH, at 3 and 6-30,
MR. T. W. ELLA.

Ryde Christian Spiritualist Church, Isle of Wight,
NEWPORT STREET, OFF HIGH STREET.

Services: SUNDAY at 6-30.
Enquiry Class: WEDNESDAY, at 7-30.

SUNDAY, SEPT. 28TH,
REV. GEORGE NASH, of London,
Address and Clairvoyance.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE STREET

SUNDAY, SEPT. 28TH, at 3, LYCEUM.
At 6-30, MRS. BOND, of Gosport,
Address and Clairvoyance.
THURSDAY, at 8, SERVICE.

Richmond Spiritualist Church
(THE FREE CHURCH),
ORMOND ROAD, RICHMOND, SURREY

SUNDAY, SEPT. 28TH, at 7,
"CRUSADER," Trance Address.
WEDNESDAY, at 7-30, MR. W. BREWER,
Address

Southend Spiritualist Church,
Corner of HILDAVILLE DRIVE and WESTBOROUGH ROAD, WESTCLIFFE
(near Chalkwell Park).

SUNDAY, SEPT. 28TH, at 11 and 6-30,
MME. DE BEAUREPAIRE.
THURSDAY, at 8, MRS. PODMORE.

SOCIETY ADVERTISEMENTS.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, SEPT. 28TH, at 6-30,
MRS. FRANCES LEVITT,
Address and Clairvoyance.
SUNDAY, OCT. 5TH, MRS. NUTLAND.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, SEPT. 28TH, at 11 and 6-30,
MR. GLOVER BOTHAM.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MRS. REDFERN.

Barnsbury Spiritual Church,
78, ROMAN RD. (opposite CALEDONIAN RD. TUBE STATION), N.7.

SUNDAY, SEPT. 28TH, at 7,
MRS. BYCROFT,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING CIRCLE.
SUNDAY, OCT. 5TH, MR. KENNEDY.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY ROAD, NORTHCOTE ROAD, BATTERSEA
(Affiliated to S.N.U.).

SUNDAY, SEPT. 28TH, at 11 and 6-30,
MR. EDMUND SPENCER.
Address and Clairvoyance
At 3, LYCEUM MEETING at BATTERSEA TOWN HALL.
MONDAY, from 3 to 9, AMERICAN TEA (bring a pound and buy a pound), at which Readings by well-known Mediums will be given.
THURSDAY, at 8, MISS MANSFIELD, Clairvoyance.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE,
Near Clapham Junction, S.W.

SUNDAY, SEPT. 28TH, at 11, CIRCLE.
At 6-30, MRS. F. LANE,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING, MRS. H. V. PRIOR.
SATURDAY, at 7-30, HEALING CIRCLE and PSYCHOMETRY.
SUNDAY, OCT. 5TH, MRS. RAYFIELD.

Bounds Green Christian Spiritualist Church,
CANNING HALL, CANNING CRESCENT, HIGH ROAD, WOOD GREEN.

SUNDAY, SEPT. 28TH, at 11 and 7,
MISS JOAN PROUD.

Bowes Park and Palmer's Green Spiritualist Church,
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, SEPT. 28TH, at 11, MISS J. PROUD. At 7, MRS. EDWARDS.
WEDNESDAY, at 8. To be Arranged, at Shaftesbury Hall, adjoining Bowes Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, SEPT. 28TH, at 11-15, SERVICE
At 3, DEMONSTRATION at BATTERSEA TOWN HALL.
At 7, MRS. H. PRIOR,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, OCT. 5TH, MISS THORNDICK.

FLAT TO LET. Four rooms. Rent moderate. Convenient trams, trains. Suit two ladies or middle aged couple. SMITH, 17, Ivanhoe Road, Camberwell, London, S.E.

SOCIETY ADVERTISEMENTS.

Chiswick Christian Spiritualist Church,
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of Gunnersbury Station).

SUNDAY, SEPT. 28TH, at 11,
MR. BURTENSHAW.
At 6-45, ADMIRAL J. C. ARMSTRONG
WEDNESDAY, at 7-45, MRS. WIRDNAM.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AVENUE, CROUCH END.

SUNDAY, SEPT. 28TH, at 7,
MR. & MRS. HARCOURT BAIN.
THURSDAY, at 3, SOCIAL.
At 8, MRS. LANE.

Central London Spiritualists' Society,
33, HATTON GARDEN, E.C.1.
(Note New Address.)

FRIDAY, SEPT. 26TH, at 8,
MISS J. B. PROUD.
SUNDAY, SEPT. 28TH, at 7,
MRS. MEURIG MORRIS.
FRIDAY, OCT. 3RD, MR. T. W. ELLA.
SUNDAY, OCT. 5TH, MR. S. ISTED.

Cricklewood Christian Spiritualist Soc.
ASHFORD HALL, 41, ASHFORD ROAD, CRICKLEWOOD, N.W.2.

SUNDAY, SEPT. 28TH, at 6-30,
MISS L. WHITE,
Trance Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8, MRS. FILLMORE, Address and Clairvoyance.

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION, BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, SEPT. 28TH, at 11, OPEN CIR.
At 3, LYCEUM.
At 6-45 for 7, MRS. G. ELLIOTT,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING, Psychometry.
At 8, HEALING CIRCLE (Colour Healing)
THURSDAY, at 8, OPEN DISCUSSION GROUP. "Question Night."
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, OCT. 5TH, MRS. B. PETZ.

Croydon National Spiritualist Church
BROAD GREEN HALL, HANDCROFT RD.
nr. junction London Rd., West Croydon

SUNDAY, SEPT. 28TH, at 3-15, LYCEUM
At 6-30, MR. A. PUNTER,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MRS. PODMORE, Clairvoyance.

The Spiritualist Fellowship
(KENTISH TOWN), "THIRTEEN, MORTIMER TERRACE, HIGHGATE ROAD.
Cars, 7 15, 25, Gordon House Stop.

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, SEPT. 28TH, and THURSDAY, OCT. 2ND, MISS GOLDSMITH.
SUNDAY, OCT, 5TH, MRS. Y. STOTT.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING

SUNDAY, SEPT. 28TH, at 11-15, MRS. LEONARD. At 3, LYCEUM.
At 7, MR. H. GODFREY.
WEDNESDAY, at 8, MR. WHITE and MRS. TREADGOLD.
SUNDAY, OCT. 5TH, DR. VANSTONE.

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL
HENDON LANE, CHURCH END, N.3
Trams and Buses to "Queen's Head."

SUNDAY, SEPT. 28TH, at 7,
MRS. L. CAMPBELL,
Address and Clairvoyance.
THURSDAY, at 8, MRS. E. M. NEVILLE,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

East London Spiritualist Mission,
EARLHAM HALL, FOREST GATE.

SEPT. 28.—MR. J. F. KAHL.
OCT. 5.—MR. J. G. POLLARD.
OCT. 12.—MRS. ANNIE BRIGGS.
OCT. 19.—MR. C. E. SEWELL.

Forest Gate Christian Spiritualist Church,
228, ROMFORD RD., FOREST GATE, E.7

SUNDAY, SEPT. 28TH, at 6-30,
MRS. EDITH BARLTROP.
At 8, PUBLIC CIRCLE.
SUNDAY, OCT. 5TH, MR. H. S. JUSTICE.
SUDAY, OCT. 12TH, MR. A. WILLIAMS.
WEDNESDAYS, at 3, LADIES' MEETING.

Forest Hill Christian Spiritualist Church
BEADNELL ROAD, FOREST HILL, SE23.

SUNDAY, SEPT. 28TH, at 11-15, PUBLIC CIRCLE. At 3, LYCEUM.
At 7, MRS. BROWNJOHN.
TUESDAY, at 3, MRS. GREGG.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, SEPT. 28TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, SERVICE.
THURSDAY, at 8, MR. & MRS. BILLETT
SUNDAY, OCT. 5TH, J. H. VANSTONE.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, SEPT. 28TH, at 3, LYCEUM.
At 7, MRS. MAUNDER.
MONDAY, at 8, MRS. CHIPLIN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, OCT. 5TH, MRS. B. STOCK.

Hackney Independent Lyceum Church
PEMBURY HALL, 41, PEMBURY ROAD
(First Gateway on left in Downs Park Road).

SUNDAY, SEPT. 28TH, at 3, LYCEUM.
At 6-30, MRS. SOONES.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by appointment.
WEDNESDAY, at 8, OPEN-AIR MEETING at junction of Pembury and Downs Park Road.
THURSDAY, at 8, MRS. HART, Psychometry.
SUNDAY, OCT, 5TH. MR. & MRS. BAIN.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, SEPT. 28TH, at 7,
SERVICE.
WEDNESDAY, at 3, SERVICE.
THURSDAY, at 8, SERVICE.

Harringay Christian Spiritualist Mission
1, SALISBURY PARADE, ST. ANN'S RD.
(Side Door, Boot Shop).

SUNDAY, SEPT. 28TH, at 11, SERVICE.
At 7, MR. LLOYD.
TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MRS. REDFERN.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD, HARROW-ON-THE-HILL.

SUNDAY, SEPT. 28TH, at 6-30,
MRS. WORTHINGTON, Address.
WEDNESDAY, at 8, MRS. BROWNJOHN, Clairvoyance.
SUNDAY, OCT. 5TH, MR. MURRAY NASH

SOCIETY ADVERTISEMENTS.

Hendon and Golders Green National Spiritualist Fellowship,
THE LIBERAL ROOM, 1, BELL TERRACE HENDON (op. "The Bell" bus stop).

SUNDAY, SEPT. 28TH, at 6-45, MR. STEABBEN, Address and Clairvoyance.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH ROAD (op. Congregational Church).

SUNDAY, SEPT. 28TH, at 6-45, MR. BURTENSHAW, Speaker and Demonstrator.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3 (LADIES' GUILD) and 8, MRS. MAUNDER.
LYCEUM every SUNDAY at 3.

Independent Spiritualist Church,
NEW MORRIS HALL, BEDFORD ROAD, CLAPHAM, N.

SUNDAY, SEPT. 28TH, at 6-45, MRS. L. KING, Address and Clairvoyance.
THURSDAY, at 7-45, MRS. BAKER.
SUNDAY, OCT. 5TH, HARVEST FESTIVAL MRS. LINES.
TUESDAYS, at 7-45, HEALING.
SUNDAYS, at 3, STUDY GROUP.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, SEPT. 28TH, at 7, MRS. E. NEVILLE.
THURSDAY, at 3, LADIES' MEETING, MRS. E. CLEMENTS.
FRIDAY, at 8, MISS V. THORNDICK.
SUNDAY, OCT. 5TH, MR. G. TAYLER GWINN.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTTING HILL GATE.

SUNDAY, SEPT. 28TH, at 6-30, MISS FLORENCE MORSE, Address and Clairvoyance.
MONDAY, at 8, in Small Hall, MR. H. J. KING, Psychometry.
THURSDAY, at 8, in Small Hall.
OPEN CIRCLE, MRS. F. SUTTON.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, SEPT. 28TH, at 11, MR. LELLIOTT, Address and Clairvoyance
At 3, LYCEUM.
At 6-30, MR. BOLTON, Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. MELLOY, Address and Clairvoyance.
SUNDAY, OCT. 5TH, MR. J. M. STEWART

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM (op. Prince of Wales Playhouse).

SUNDAY, SEPT. 28TH, at 11-15, CIRCLE
At 6-30, MISS GERTRUDE BUTCHER Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING, MISS A. BUTCHER, Address and Clairvoyance
WEDNESDAY, at 8, MR. ISTED, Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING CIRCLE.

Little Ilford Christian Spiritualist Church,
THIRD AVENUE, MANOR PARK, E.12

SUNDAY, SEPT. 28TH, at 7, MISS MARY MILLS, Address and Clairvoyance.
MONDAY, at 3, MRS. RICHARDS.
TUESDAY, at 8, HEALING CIRCLE.
God's Love and Mercy Made Manifest.
WEDNESDAY, at 8, MRS. EDEY.
SUNDAY, OCT. 5TH, MRS. CLEMENTS.

SOCIETY ADVERTISEMENTS

CHRISTIAN SPIRITUALISTS' CONGREGATION
35, CRESSWELL RD. TWICKENHAM. NR. POST OFFICE AND STATION
— HEALING & DEVELOPING CLASSES —
SATURDAYS. - PUBLIC CIRCLES AT 7-45 P.M.
PUBLIC MEETINGS WITH AFTER CIRCLES
NEXT SUNDAY AT 7 P.M. | NEXT WED'DAY AT 7.30 P.M.
Miss F. FALLOWS
Write for Free Syllabus.

Manor Park Spiritualist Church,
Corner of SHREWSBURY ROAD and STRONE ROAD.

SUNDAY, SEPT. 28TH, at 11, HEALING CIRCLE. At 3, LYCEUM.
At 6-30, MRS. D. C. WILLIAMS.
THURSDAY, at 3, MRS. E. EDEY.
At 8, MRS. M. CROWDER.
SUNDAY, OCT. 5TH, MRS. D. MOORE.

New Southgate National Spiritualist Church,
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, SEPT. 28TH, at 7, MR. & MRS. COLEMAN.
WEDNESDAY, at 8, MRS. ATMORE.
SUNDAY, OCT. 5TH, MRS. W. EDWARDS

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, SEPT. 28TH, at 11, OPEN CIR.
At 6-30, MR. LEONARD, Address alnd Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD, PECKHAM, S.E.15.

SUNDAY, SEPT. 28TH, at 11-30, OPEN CIRCLE.
At 7, MR. BEARE, Address and Clairvoyance.
THURSDAY, at 8-15, MR. A. BERNARD, Address and Clairvoyance.
SUNDAY, OCT. 5TH, HARVEST FESTIVAL
SATURDAY, OCT. 11TH, at 7-30, SOCIAL EVENING. Admission Free.

HEALING CIRCLE, TUESDAYS at 8-15.
LYCEUM every SUNDAY at 3.

Southall Spiritualist Society,
CO-OPERATIVE HALL, KING STREET,

SUNDAY, SEPT. 28TH, at 7, MISS MARIAN MORETON, Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING, held at 16, Osterley Park Road.

Streatham Spiritual Brotherhood,
STREATHAM SCHOOL OF MUSIC (almost opposite STREATHAM Station).

SUNDAY, SEPT. 28TH, at 6-30, CAPT. JACK FROST.
Circle after Service. Free Healing.
THURSDAY, at 3, MRS. MAUNDER.
At 8, MRS. FLETCHER.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD (Adjoining Streatham Library).

SUNDAY, SEPT. 28TH, at 11, SERVICE and CIRCLE.
At 6-30, MRS. BEAUMONT-SIGALL Address and Clairvoyance.
WEDNESDAY, at 3, MRS. BILLETTE.
At 8, MRS. JARMAN.
SUNDAY, OCT. 5TH, MRS. S. D. KENT.

The Fellowship of the Spirit,
78, LANCASTER GATE, W.2.

SUNDAY, SEPT. 28TH, at 6-30, SERVICE and CIRCLE.
THE GUIDES OF W. E. LONG.
PUBLIC RECEPTION, SEPT. 27TH, at 7. Collection.

SOCIETY ADVERTISEMENTS.

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down Forest Lane going from Maryland Point Station).

SUNDAY, SEPT. 28TH, at 11, MR. HENRY. At 3, LYCEUM.
At 6-30, MR. W. D. WILDE.
MONDAY, at 8, FORWARD MOVEMENT MEETING, MR. PRINGLE.
TUESDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC MEETING.
SATURDAY, OCT. 3RD, at 7-30, WHIST DRIVE.
SUNDAY, OCT. 5TH, at 6-30, HARVEST THANKSGIVING SERVICE.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, SEPT. 28TH, at 3, ADDRESS and PSYCHOMETRY.
At 6-30, MRS. MILLS TANNER.
WEDNESDAY, at 3, MR. HENDERSON, Psychometry.
At 7-30, MRS. STEPNENS, Address and Psychometry.

The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, SEPT. 28TH, at 11, MR. H. VERNON.
At 6-30, MRS. JULIE SCHOLEY.
WEDNESDAY, at 8, MR. PERCY SCHOLEY Address and Demonstrations.

Wembley Spiritualist Society,
UNION HALL, EALING RD., WEMBLEY.

SUNDAY, SEPT. 28TH, at 3, LYCEUM.
At 6-30, MR. POLLARD, Address and Clairvoyance.
SUNDAY, OCT. 5TH, MR. WILKINSON, Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, SEPT. 28TH, at 6-30, HARVEST FESTIVAL.
MADAME STELLA FORD, Address.
MR. HARTLEY FORD, Clairvoyance.
WEDNESDAY, at 7-45, MR. R. LAWSON, Address and Clairvoyance.

Wood Green Christian Spiritualist Church,
BRADLEY HALL, BRADLEY ROAD, STATION ROAD.

SUNDAY, SEPT. 28TH, at 11-15, SERVICE
At 7, MISS EVA CLARK.
WEDNESDAY, at 8, MR. G. T. WYATT.
LYCEUM every SUNDAY at 3.

85, LANCASTER GATE, W.2.
SUNDAY, at **7 p.m.**
Address and Clairvoyance, By STEPHEN FOSTER.
TUES. & THURS. at 3, Psychometry.
WED. at 3, FREE HEALING CIRCLE.
SATURDAY, OCT. 25TH, "TEA" at 5.
Write for Syllabus, or Call.
Phone: Paddington 2312.
All Welcome.

Camden Psychic Centre,
59, ROCHESTER ROAD, CAMDEN TOWN.

REV. JOSIAH J. WELCH, Dipl., C.S.F.

Daily at 3, PSYCHOMETRY.
SATURDAY, at 8, ADVICE and HEALING.
10 to 7. Seance, MONDAY at 8.
TUESDAY, at 8, DEVELOPMENT.

MR. HORACE LEAF, 41, Westbourne Gardens, Bayswater, London, W.2, will resume normal activities and all Society Bookings from Oct. 1st.

LADY "PSYCHIC," living in Brighton desires to sit in a good circle of any kind Apply D.S., TWO WORLDS Office, Manchester.

SOCIETY ADVERTISEMENTS.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, SEPT. 28TH, at 6-30,
MRS. FRANCES LEVITT,
Address and Clairvoyance.
SUNDAY, OCT. 5TH, MRS. NUTLAND.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, SEPT. 28TH, at 11 and 6-30,
MR. GLOVER BOTHAM.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MRS. REDFERN.

Barnsbury Spiritual Church,
78, ROMAN RD. (opposite CALEDONIAN RD. TUBE STATION), N.7.

SUNDAY, SEPT. 28TH, at 7,
MRS. BYCROFT,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING CIRCLE.
SUNDAY, OCT. 5TH, MR. KENNEDY.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY ROAD, NORTHCOTE ROAD, BATTERSEA
(Affiliated to S.N.U.).

SUNDAY, SEPT. 28TH, at 11 and 6-30,
MR. EDMUND SPENCER.
Address and Clairvoyance
At 3, LYCEUM MEETING at BATTERSEA TOWN HALL.
MONDAY, from 3 to 9, AMERICAN TEA (bring a pound and buy a pound), at which Readings by well-known Mediums will be given.
THURSDAY, at 8, MISS MANSFIELD, Clairvoyance.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE,
Near Clapham Junction, S.W.

SUNDAY, SEPT. 28TH, at 11, CIRCLE.
At 6-30, MRS. F. LANE,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING,
MRS. H. V. PRIOR.
SATURDAY, at 7-30, HEALING CIRCLE and PSYCHOMETRY.
SUNDAY, OCT. 5TH, MRS. RAYFIELD.

Bounds Green Christian Spiritualist Church,
CANNING HALL, CANNING CRESCENT, HIGH ROAD, WOOD GREEN.

SUNDAY, SEPT. 28TH, at 11 and 7,
MISS JOAN PROUD.

Bowes Park and Palmer's Green Spiritualist Church,
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, SEPT. 28TH, at 11, MISS J. PROUD. At 7, MRS. EDWARDS.
WEDNESDAY, at 8, To be Arranged, at Shaftesbury Hall, adjoining Bowes Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, SEPT. 28TH, at 11-15, SERVICE
At 3, DEMONSTRATION at BATTERSEA TOWN HALL.
At 7, MRS. H. PRIOR,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, OCT. 5TH, MISS THORNDICK.

FLAT TO LET. Four rooms. Rent moderate. Convenient trams, trains. Suit two ladies or middle aged couple. SMITH, 17, Ivanhoe Road, Camberwell, London, S.E.

SOCIETY ADVERTISEMENTS.

Chiswick Christian Spiritualist Church,
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of Gunnersbury Station).

SUNDAY, SEPT. 28TH, at 11,
MR. BURTENSHAW.
At 6-45, ADMIRAL J. C. ARMSTRONG
WEDNESDAY, at 7-45, MRS. WIRDNAM.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AVENUE, CROUCH END.

SUNDAY, SEPT. 28TH, at 7,
MR. & MRS. HARCOURT BAIN.
THURSDAY, at 3, SOCIAL.
At 8, MRS. LANE.

Central London Spiritualists' Society,
33, HATTON GARDEN, E.C.1.
(Note New Address.)

FRIDAY, SEPT. 26TH, at 8,
MISS J. B. PROUD.
SUNDAY, SEPT. 28TH, at 7,
MRS. MEURIG MORRIS.
FRIDAY, OCT. 3RD, MR. T. W. ELLA.
SUNDAY, OCT. 5TH, MR. S. ISTED.

Cricklewood Christian Spiritualist Soc.
ASHFORD HALL, 41, ASHFORD ROAD, CRICKLEWOOD, N.W.2.

SUNDAY, SEPT. 28TH, at 6-30,
MISS L. WHITE,
Trance Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8, MRS. FILLMORE, Address and Clairvoyance.

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION, BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, SEPT. 28TH, at 11, OPEN CIR.
At 3, LYCEUM.
At 6-45 for 7, MRS. G. ELLIOTT,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING, Psychometry.
At 8, HEALING CIRCLE (Colour Healing)
THURSDAY, at 8, OPEN DISCUSSION GROUP. "Question Night."
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, OCT. 5TH, MRS. B. PETZ.

Croydon National Spiritualist Church
BROAD GREEN HALL, HANDCROFT RD.
nr. junction London Rd., West Croydon

SUNDAY, SEPT. 28TH, at 3-15, LYCEUM
At 6-30, MR. A. PUNTER,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MRS. PODMORE, Clairvoyance.

The Spiritualist Fellowship
(KENTISH TOWN), "THIRTEEN, MORTIMER TERRACE, HIGHGATE ROAD.
Cars, 7 15, 25, Gordon House Stop.

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, SEPT. 28TH, and THURSDAY, OCT. 2ND, MISS GOLDSMITH.
SUNDAY, OCT, 5TH, MRS. Y. STOTT.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING

SUNDAY, SEPT. 28TH, at 11-15, MRS. LEONARD. At 3, LYCEUM.
At 7, MR. H. GODFREY.
WEDNESDAY, at 8, MR. WHITE and MRS. TREADGOLD.
SUNDAY, OCT. 5TH, DR. VANSTONE.

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL
HENDON LANE, CHURCH END, N.3
Trams and Buses to "Queen's Head."

SUNDAY, SEPT. 28TH, at 7,
MRS. L. CAMPBELL,
Address and Clairvoyance.
THURSDAY, at 8, MRS. E. M. NEVILLE,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

East London Spiritualist Mission,
EARLHAM HALL, FOREST GATE.

SEPT. 28.—MR. J. F. KAHL.
OCT. 5.—MR. J. G. POLLARD.
OCT. 12.—MRS. ANNIE BRIGGS.
OCT. 19.—MR. C. E. SEWELL.

Forest Gate Christian Spiritualist Church,
228, ROMFORD RD., FOREST GATE, E.7

SUNDAY, SEPT. 28TH, at 6-30,
MRS. EDITH BARLTROP.
At 8, PUBLIC CIRCLE.
SUNDAY, OCT. 5TH, MR. H. S. JUSTICE.
SUDAY, OCT. 12TH, MR. A. WILLIAMS.
WEDNESDAYS, at 3, LADIES' MEETING.

Forest Hill Christian Spiritualist Church
BEADNELL ROAD, FOREST HILL, SE23.

SUNDAY, SEPT. 28TH, at 11-15, PUBLIC CIRCLE. At 3, LYCEUM.
At 7, MRS. BROWNJOHN.
TUESDAY, at 3, MRS. GREGG.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, SEPT. 28TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, SERVICE.
THURSDAY, at 8, MR. & MRS. BILLETT
SUNDAY, OCT. 5TH, J. H. VANSTONE.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, SEPT. 28TH, at 3, LYCEUM.
At 7, MRS. MAUNDER.
MONDAY, at 8, MRS. CHIPLIN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, OCT. 5TH, MRS. B. STOCK.

Hackney Independent Lyceum Church
PEMBURY HALL, 41, PEMBURY ROAD
(First Gateway on left in Downs Park Road).

SUNDAY, SEPT. 28TH, at 3, LYCEUM.
At 6-30, MRS. SOONES.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by appointment.
WEDNESDAY, at 8, OPEN-AIR MEETING at junction of Pembury and Downs Park Road.
THURSDAY, at 8, MRS. HART, Psychometry.
SUNDAY, OCT, 5TH. MR. & MRS. BAIN.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, SEPT. 28TH, at 7,
SERVICE.
WEDNESDAY, at 3, SERVICE.
THURSDAY, at 8, SERVICE.

Harringay Christian Spiritualist Mission
1, SALISBURY PARADE, ST. ANN'S RD
(Side Door, Boot Shop).

SUNDAY, SEPT. 28TH, at 11, SERVICE
At 7, MR. LLOYD.
TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MRS. REDFERN

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD, HARROW-ON-THE-HILL.

SUNDAY, SEPT. 28TH, at 6-30,
MRS. WORTHINGTON, Address.
WEDNESDAY, at 8, MRS. BROWNJOHN Clairvoyance.
SUNDAY, OCT. 5TH, MR. MURRAY NASH

SOCIETY ADVERTISEMENTS.

Hendon and Golders Green National Spiritualist Fellowship,
THE LIBERAL ROOM, 1, BELL TERRACE HENDON (op. "The Bell" bus stop).

SUNDAY, SEPT. 28TH, at 6-45,
MR. STEABBEN,
Address and Clairvoyance.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH ROAD (op. Congregational Church).

SUNDAY, SEPT. 28TH, at 6-45,
MR. BURTENSHAW,
Speaker and Demonstrator.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3 (LADIES' GUILD) and 8, MRS. MAUNDER.
LYCEUM every SUNDAY at 3.

Independent Spiritualist Church,
NEW MORRIS HALL, BEDFORD ROAD, CLAPHAM, N.

SUNDAY, SEPT. 28TH, at 6-45,
MRS. L. KING,
Address and Clairvoyance.
THURSDAY, at 7-45, MRS. BAKER.
SUNDAY, OCT. 5TH, HARVEST FESTIVAL
MRS. LINES.
TUESDAYS, at 7-45, HEALING.
SUNDAYS, at 3, STUDY GROUP.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, SEPT. 28TH, at 7,
MRS. E. NEVILLE.
THURSDAY, at 3, LADIES' MEETING,
MRS. E. CLEMENTS.
FRIDAY, at 8, MISS V. THORNDICK.
SUNDAY, OCT. 5TH, MR. G. TAYLER GWINN.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTTING HILL GATE.

SUNDAY, SEPT. 28TH, at 6-30,
MISS FLORENCE MORSE,
Address and Clairvoyance.
MONDAY, at 8, in Small Hall,
MR. H. J. KING, Psychometry.
THURSDAY, at 8, in Small Hall.
OPEN CIRCLE, MRS. F. SUTTON.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, SEPT. 28TH, at 11, MR. LELLIOTT, Address and Clairvoyance
At 3, LYCEUM.
At 6-30, MR. BOLTON, Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. MELLOY, Address and Clairvoyance.
SUNDAY, OCT. 5TH, MR. J. M. STEWART

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM (op. Prince of Wales Playhouse).

SUNDAY, SEPT. 28TH, at 11-15, CIRCLE
At 6-30, MISS GERTRUDE BUTCHER
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING, MISS L. BUTCHER, Address and Clairvoyance
WEDNESDAY, at 8, MR. ISTED, Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING CIRCLE.

Little Ilford Christian Spiritualist Church,
THIRD AVENUE, MANOR PARK, E.12

SUNDAY, SEPT. 28TH, at 7,
MISS MARY MILLS,
Address and Clairvoyance.
MONDAY, at 3, MRS. RICHARDS.
TUESDAY, at 8, HEALING CIRCLE.
God's Love and Mercy Made Manifest.
WEDNESDAY, at 8, MRS. EDEY.
SUNDAY, OCT. 5TH, MRS. CLEMENTS.

SOCIETY ADVERTISEMENTS

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PUBLIC MEETINGS WITH AFTER CIRCLES
NEXT SUNDAY AT 7 P.M. | NEXT WED'DAY AT 7.30 P.M.
Miss F. FALLOWS
Write for Free Syllabus.

Manor Park Spiritualist Church,
Corner of SHREWSBURY ROAD and STRONE ROAD.

SUNDAY, SEPT. 28TH, at 11, HEALING CIRCLE. At 3, LYCEUM.
At 6-30, MRS. D. C. WILLIAMS.
THURSDAY, at 3, MRS. E. EDEY.
At 8, MRS. M. CROWDER.
SUNDAY, OCT. 5TH, MRS. D. MOORE.

New Southgate National Spiritualist Church,
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, SEPT. 28TH, at 7,
MR. & MRS. COLEMAN.
WEDNESDAY, at 8, MRS. ATMORE.
SUNDAY, OCT. 5TH, MRS. W. EDWARDS

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, SEPT. 28TH, at 11, OPEN CIR.
At 6-30, MR. LEONARD,
Address alnd Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD, PECKHAM, S.E.15.

SUNDAY, SEPT. 28TH, at 11-30, OPEN CIRCLE.
At 7, MR. BEARE,
Address and Clairvoyance.
THURSDAY, at 8-15, MR. A. BERNARD,
Address and Clairvoyance.
SUNDAY, OCT. 5TH, HARVEST FESTIVAL
SATURDAY, OCT. 11TH, at 7-30, SOCIAL EVENING. Admission Free.

HEALING CIRCLE, TUESDAYS at 8-15.
LYCEUM every SUNDAY at 3.

Southall Spiritualist Society,
CO-OPERATIVE HALL, KING STREET,

SUNDAY, SEPT. 28TH, at 7,
MISS MARIAN MORETON,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING, held at 16, Osterley Park Road.

Streatham Spiritual Brotherhood,
STREATHAM SCHOOL OF MUSIC (almost opposite STREATHAM Station).

SUNDAY, SEPT. 28TH, at 6-30,
CAPT. JACK FROST.
Circle after Service. Free Healing.
THURSDAY, at 3, MRS. MAUNDER.
At 8, MRS. FLETCHER.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD
(Adjoining Streatham Library).

SUNDAY, SEPT. 28TH, at 11, SERVICE and CIRCLE.
At 6-30, MRS. BEAUMONT-SIGALL
Address and Clairvoyance.
WEDNESDAY, at 3, MRS. BILLETTE.
At 8, MRS. JARMAN.
SUNDAY, OCT. 5TH, MRS. S. D. KENT.

The Fellowship of the Spirit,
78, LANCASTER GATE, W.2.

SUNDAY, SEPT. 28TH, at 6-30, SERVICE and CIRCLE.
THE GUIDES OF W. E. LONG.
PUBLIC RECEPTION, SEPT. 27TH, at 7.
Collection.

SOCIETY ADVERTISEMENTS.

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down Forest Lane going from Maryland Point Station).

SUNDAY, SEPT. 28TH, at 11, MR. HENRY. At 3, LYCEUM.
At 6-30, MR. W. D. WILDE.
MONDAY, at 8, FORWARD MOVEMENT MEETING, MR. PRINGLE.
TUESDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC MEETING.
SATURDAY, OCT. 3RD, at 7-30, WHIST DRIVE.
SUNDAY, OCT. 5TH, at 6-30, HARVEST THANKSGIVING SERVICE.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, SEPT. 28TH, at 3, ADDRESS and PSYCHOMETRY.
At 6-30, MRS. MILLS TANNER.
WEDNESDAY, at 3, MR. HENDERSON, Psychometry.
At 7-30, MRS. STEPNENS, Address and Psychometry.

The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, SEPT. 28TH, at 11, MR. H. VERNON.
At 6-30, MRS. JULIE SCHOLEY.
WEDNESDAY, at 8, MR. PERCY SCHOLEY
Address and Demonstrations.

Wembley Spiritualist Society,
UNION HALL, EALING RD., WEMBLEY.

SUNDAY, SEPT. 28TH, at 3, LYCEUM.
At 6-30, MR. POLLARD,
Address and Clairvoyance.
SUNDAY, OCT. 5TH, MR. WILKINSON,
Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, SEPT. 28TH, at 6-30,
HARVEST FESTIVAL.
MADAME STELLA FORD, Address.
MR. HARTLEY FORD, Clairvoyance.
WEDNESDAY, at 7-45, MR. R. LAWSON,
Address and Clairvoyance.

Wood Green Christian Spiritualist Church,
BRADLEY HALL, BRADLEY ROAD, STATION ROAD.

SUNDAY, SEPT. 28TH, at 11-15, SERVICE
At 7, MISS EVA CLARK.
WEDNESDAY, at 8, MR. G. T. WYATT.
LYCEUM every SUNDAY at 3.

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10 to 7. Seance, MONDAY at 8.
TUESDAY, at 8, DEVELOPMENT.

MR. HORACE LEAF, 41, Westbourne Gardens, Bayswater, London, W.2, will resume normal activities and all Society Bookings from Oct. 1st.

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THE BRITISH MAGNETIC HEALERS' ASSOCIATION,

21, MANOR STREET, ARDWICK, MANCHESTER.

A **HEALING PROPAGANDA MEETING** will be held at the **Manchester Central Spiritualist Church, 5, The Parsonage, Deansgate, Manchester,** on **Saturday, Oct. 4th,** at 7-30 p.m. All Friends heartily welcomed, especially those needing treatment. Diagnosing by MR. W. WALTON or MR. F. W. BACON. New Members Invited.

MRS. HOWELL, Propaganda Secretary.

Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant and Psychometrist, at home daily. Post correspondence. Circles Tuesdays and, Thursdays at 8.—90, Sunny Gardens, N.W.4. Tel.: Hendon 1888.

B. D. MANSFIELD, Trance Medium, holds a Circle on Wednesdays and Fridays at 8.—4, Westmoreland Street, Ebury Bridge, London, S.W.1.

MADAME HELMA, Psychologist and Healer, receives patients daily by letter appointment. Moderate terms. Psychometry, Thursdays at 8. Write 18A, Upper Addison Gardens (off Holland Road), W.14. Buses 184, 32, 88.

MARIAN MORETON, Clairvoyant, Clairaudient, Speaker. At home, Monday to Friday, 1 to 5.—64, Newman Street, Oxford Street, W.1.

MISS LILY THOMAS and MR. C. S. COLLEN-SMITH hold Public Circles for Psychometry on Fridays at 3, and Developing Circle on Tuesdays at 7-30.—26, Arundel Gardens, Kensington, W.11 Phone: Park 6785.

MR. ALFRED VOUT PETERS, 51, Hunter Street, Brunswick Square, London, W.C., has resumed his Public Circles on Mondays at 8, and holds a small or limited group on Wednesday at 3. Old friends will be cordially welcomed.

MR. H. J. STEABBEN takes a limited number of Healing Cases for Absent Treatment. Private and Class Tuition given in healing. Letters only to 50, Upper Gloucester Place, N.W.1.

MRS. B. HAMILTON holds Public Developing Classes every Friday at 8. Saturdays at 8, Circle for Psychometry. Sundays at 7, Short Address and Psychometry.—69, Westbourne Grove, Bayswater, London, W.2 (exactly opposite Post Office).

Mrs. BLACK HILL holds an **"At Home"** every Tuesday at 3. Private Developing Class, Thursday at 8. Particulars on application.—6, Pasture Road, North Wembley. Phone: Wembley 3322.

MRS. ETHEL SMITH has removed to 42, Chessington Way, West Wickham, Kent. At home daily for Healing. Service, Sunday at 7. Circle for Clairvoyance and Psychometry, Thursday, 3 and 7-30.

MRS. LILLY, the Gifted Healer, receives patients daily for treatment. Trance diagnosis by spirit doctor. Clairvoyant and clairaudient. Miraculous cures effected. Fees very moderate. Many successful absent treatment cases. Write for appointment to 33, Clifton Road, Maida Vale, W.9, or Phone, Cunningham 1130.

MRS. HARVEY, Clairvoyant and Psychometrist, 43A, Russell Road, Kensington, W.14. At home daily, 10 to 1 and 2 to 8 (Saturdays excepted). Developing Classes open Tuesdays and Thursdays at 8. Public Circles for Psychometry on Mondays and Wednesdays at 8, Fridays at 3 and 8. Public Sunday services will be announced. Phone: Western 0265.

MRS. HUGHES holds spiritual services (Trance) Sundays at 7, Tuesdays and Fridays at 8.—311, King Street (side door), Hammersmith, nr. Ravenscourt Park.

MRS. MAYES, 7, Fairmile Avenue, Gleneagle Road, Streatham, holds Circles on Sundays at 7., Tuesdays at 8.

MRS. PIKE, 29, Ethelden Road, Shepherds Bush, W.12, holds Wednesday evening service at 8. Sunday morning Circle at 11. Evening Service at 7. After-Circle at each meeting. Harvest Festival, Oct. 5th.

The Guild of Spiritual Healing Ltd. (Dr. Lascelles' Healers). Open daily, 10 to 9, Saturdays and Sundays excepted.—"THE SEEKERS," 29, Queen's Gate, S. Kensington, London, S.W.7.

SPEAKERS' OPEN DATES.

MISS ANNIE PHILLIPS, Flower Medium, 253, Waterloo Street, Burton-on-Trent, is now recovered after a long illness, and has resumed booking for 1930-31.

MRS. ROBERTS JOHNSON, c/o STEPHEN FOSTER (Ground Floor), 85, Lancaster Gate, London, W.2. Next visit, Sept. 29th.

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ON

"Is There a Life After Death?"

WILL TAKE PLACE BETWEEN

MAURICE BARBANELL (Spiritualists' National Union)

AND

CHAPMAN COHEN (National Secular Society),

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ADMISSION:

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TEMPLES OF LIGHT

THE HEAD TEMPLE, 58, SOUTHWARK BRIDGE ROAD, S.E.1. (Hop. 1272). SUNDAY, SEPT. 28TH, **HARVEST FESTIVAL.** At 6-45, **Organ Recital.** At 7, **Mr. F. H. WALL.** Clairvoyance, **Mr. STIRLING CAMPBELL.** MONDAY, at 3, Psychometry, **Mr. J. J. WELCH.** WEDNESDAY, at 3, Psychometry, **Mr. BARKER.** THURSDAY, 8, **Mrs. MOTE.** SATURDAY, 8, Psychometry, **Mr. BILLETTE.** DEVELOPING CIRCLES: SUNDAY, at 11; THURSDAY, at 6; SATURDAY, at 8. MEDIUMS attend WEDNESDAY and THURSDAY from 2 to 6. "The Wonderful Story of the Temple of Light," 1/6. "EDIE," 3/6. "How To Lift the Veil," 3d. For particulars of **Middlesborough** and **Swindon Temples,** see "Temples of Light Gazette," 3d.

Dr. W. J. VANSTONE will give a COURSE OF LECTURES on "THE OCCULTISM OF THE BIBLE at **THE STUDIO, 29, ADDISON AVENUE, W.11,** every TUESDAY EVENING from OCT. 7TH to DEC. 16TH, at 7-30. Admission 1s.

For particulars apply to MISS PERCIVAL, Mus. B., at above address.

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MONDAYS, at 7-30, HEALING CIRCLE. Free, All Are Welcome. At 8-15, DEVELOPING CIRCLE. At 9, STUDY CLASS, MEMBERS ONLY.

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26, NASSAU STREET (TOP OF BERNERS STREET), OXFORD STREET, W.1.

SATURDAY, SEPT. 27TH, at 8, **Mr. W. D. WILDE,** Psychometry.
SUNDAY, SEPT. 28TH, at 7, Short Service with Address and Clairvoyance by **Mrs. F. MOTE.** AFTER-CIRCLE.
THURSDAY, OCT. 2ND, at 8; **Miss R. WARD,** Psychometry. SATURDAY, OCT. 4TH, **Madame MANYA RICKARD**
SUNDAY, OCT. 5TH, **Mrs. J. R. YORKE.** THURSDAY, OCT. 9TH, **Mr. W. F. BILLETTE.**

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WEDNESDAYS, at 3-15, **Mrs. BETTS.** THURSDAYS, 3 to 6, **Mrs. GABRIEL.** 6 to 8, **Miss MANSFIELD.**
FRIDAYS, at 3, **Mr. E. KEITH,** and Daily from 1 to 6 p.m. At 7, **STUDY GROUP, Mr. ANTEN.** At 7, **Mrs. SUTTON.**
Hours: 12 to 7 (Closed Saturdays and Sundays). VISITORS WELCOME. ETHEL A. KNOTT.

Yorkshire D.C. of the S.N.U.—Speakers' Plan for October.

Secretary : HERBERT H. GALE, 114, Myrtle Road, Sheffield.

BRADFORD DISTRICT COMMITTEE—Hon. Sec. : F. LENG, 5, Tichborne Road, West Bowling, Bradford.

	October 5	October 12	October 19	October 26
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Yeadon, Harper Terrace ...				

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Elland, Westgate	Mr. Brewer	Mr. Firth	Mrs. Woodcock	Mrs. Hamer
aHalifax, St. Paul's, Alma St.				
aHalifax, Queen's Road	W. G. Hibbins, B.Sc	Mrs. Entwistle	Mr. Gawthorpe	Mr. Tinker
aHebden Bridge, Hope Street	Mrs. Cooper Butler	J. Annable	Mrs. Crowther	Mrs. Haigh
Huddersfield, Kirkburton ..	Mrs. Hamer	Mrs. M. Hancock	Mrs. Fox	Mrs. Schofield
aHuddersfield, Quarmby	Mrs. Lynch	Mrs. Shaw	Mr. Firth	Mrs. Wood
Huddersfield, Ramsden St. .	Mrs. Adamson	Choir Anniversary	Mrs. L. Jones	Mrs. Wild
Huddersfield, St. Peter's St.	Lyc. Open Sessions	Mrs. Gooder	Mrs. Renshaw	Mrs. Shaw
aKeighley, Heber Street	Lyc. Anniversary	Mrs. Watson	Mrs. Horton	Mr. Hibbert
Marsden, Beaconsfield Place	Mr. Williamson	Mrs. Ramsden	Mrs. Holt	Mrs. Entwistle
aSlaithwaite, Hollins Glen ..	Miss Tickell	Mrs. Linney	J. Buckley	Mrs. Ida Glenn
aSowerby Bridge, Hollins Lane	J. Buckley	Mrs. M. Patterson	Mrs. E. Whitley	B. Carter
West Vale, Tram Terminus.	Mrs. Bennion	Mr. Firth	Mrs. Lomas	Mrs. Fox

LEEDS DISTRICT COMMITTEE—Hon. Sec. : Mr. A. SMITH, Cross Hill, Kippax, near Leeds.

Castleford, Lower Oxford St.	Mrs. Crowther	Mrs. Shaw	Mrs. Allured	Mr. Markham
Featherstone, Mafeking St. .	Mr. Wilson		Mr. Lamb	Mrs. Parkin
Horsforth, 67, Victoria Grdns				
Hemsworth, Grove Lane ...	Mrs. Shaw	**Leeds D.C.**	Miss Hansen	
Leeds, Brunswick Place ...	Mrs. Watmuff	Mrs. Playforth	Mrs. Schofield	Mrs. Adamson*
aLeeds, Easy Road				
aLeeds, Theaker Ln., Armley	Mrs. Benson	Mrs. Renshaw	Mr. Hall	Mrs. Taylor
Morley, Cross Church St....				
Normanton, Watson Street .				
Normanton, Queen Street ..				
Pontefract, Star Yd.Beast Fair	Mr. Brogden	Mrs. Hurley	Mrs. Eccles	Mrs. Gooder
aShipley, Teal Court	W. Smith	Mr. Ridgway	Mrs. Darlow	Ald. Brewer
South Elmsall	Mrs. Hill	Mr. Wilson	Mrs. Parkin	Mr. Carnley
aSouth Kirby				
Wakefield, over Boot Stores, Kirkgate				
York, Spen Lane	Mrs. Allured	Mrs. Keighley	Mrs. Wild	Mr. Hibbins

SHEFFIELD DISTRICT COMMITTEE—Hon. Sec. : WALTER RAWLINSON 4, William Street, Wath-on-Dearne.

aBarnsley, North Pavement .				
Barnsley, Grace Street	Mrs. Hancock	Mrs. Thickett	Mrs. Shaw	Mr. Jacques
Bentley	**Sheffield D.C.**	Mr. Ockleford	Open	Mrs. Hill
Dinnington				
aDoncaster, Baker St.	Mrs. Playforth	Mrs. Winsor	Mrs. Wrather	Mrs. Radage
Doncaster, Catherine Street.	Mrs. Furness	Harvest Festival	Mrs. Jackson	Mrs. Maude
Edlington, Bungalows.....	Mr. Wood	Mr. Thwaites	Mr. Walster	Mrs. Marfleet
Goldthorpe Central, Co-op Hall	Mrs. Briggs	Mrs. Marfleet	Mr. Kenning	Mrs. Dixon
Goldthorpe, 1, Main Street .				
Maltby				
Mexboro, West Street	Mrs. Oates	Mrs. Maude	Mrs. Hempshall	F. Cook
Parkgate, Ashwood Road ..	Mrs. Taylor	B.S.L.U. Mon. Con.	U. D. Council	Mr. & Mrs. Haywo
Rossington	Lyceum	Mr. Webb	Mrs. Oxley	Mrs. Badger
aRotherham, Percy Street ..	Mr. Emerson	Harvest Festival	Mr. Rawlinson	Mr. Orr
Sheffield, Attercliffe, Bradford Street	Mr. Rands	B.S.L.U. Supply	Mrs. Thickett	Mr. Clay
Sheffield Centre, Figtree Lane	Mrs. Shaw	Mr. & Mrs. Haywood	Mr. Scarfe	Mrs. Collins
Sheffield, Darnall				
Sheffield, Woodseats, Heeley.	Mrs. Liddelow	Mr. Rawlinson	Mr. Hossell	Mrs. Hempshall
aSheffield Heeley, Gifford Rd.				
Stainforth	Mrs. Maude	Mr. Gale	Mr. Orr	Mrs. Gomersall
aWest Melton, Vicar Road .	Mrs. Fisher	Mr. Harding	Mrs. Hill	Mr. Woodcock
aWombwell, Melville Street..	Mr. Orr	Mr. Inman	Mr. Harding	Miss Whitfield
Worksop	Locals	Mrs. Allured	Mr. Gale	Mrs. Denial

*D.N.U. For times of Services and Lyceums, see Platform Guide. a "Two Worlds" on sale.